Profits. Pleasures.

A Treatise of FRVIT-TREES

Shewing the manner of Grafting, Setting, Pruning, and Ordering of them in all respects: According to divers new and easy Rules of experience; gathered in ye space of Twenty yeares,

Whereby the value of Lands may be much improued, in a short time, by small cost, and little labour.

Also discovering some dangerous Errors, both in ye Theory and Practise of ye Art of Planting Fruit-trees.

With the Alimentall and Physicall vse of fruits.

To geather with

The Spirituall vse of an Orchard: Heldforth in divers Similitudes betweene Naturall & Spirituall Fruit-trees: according to Scripture & Experience.

By RA: AUSTEN.

Practiser in ye Art of Planting

A Treatise of

FRUIT-TREES;

Shewing

The manner of *Grafting*, *Planting*, *Pruning*, and *Ordering* of them in all respects, according to new and easy Rules of Experience.

With Divers *Divine*, and *Humane Arguments*, of the *Dignity* of *Fruit-trees*, and *Art* of *Planting*.

Discovering some *Errors* in the *Theory*, and *Practise* of this *Art* to be avoyded.

With the *Alimentall*, and *Physicall* use of *Fruits*.

Also concerning planting *Fruit-trees* in the *Fields*, and *Hedges*, without hindrance of any present profits.

Of *Cider*, and *Perry*; Liquors found by Experience, most conducing to HEALTH, and LONG-LIFE.

Of *VINE-YARDS* in *ENGLAND*.

Herein likewise is laid downe some Encouragements, and directions for planting of WOODS *for Building, Fuell, and other uses.*

By all which the value of Lands may be much improved in a short time, with small cost, and little labour; to the great advantage of the Owners, and of the COMMON-WEALTH.

To which may be annexed the second part, viz.

The spirituall use of an Orchard, or Garden: in divers Similitudes *between* Naturall *and* Spirituall Fruit-trees, *according to* Scripture, *and* Experience.

The second Edition; with the addition of many new Experiments, and Observations.

Deu. 20. 19. *Thou shalt not destroy the Trees being Trees for meat, for the tree of the field is mans life.*
Ezek. 24. 27. *The tree of the field shall yeild her fruit.*
Amos 4. 4. *They shall plant Gardens, and eate the fruits of them.*

OXFORD.

Printed by HENRY HALL Printer to the UNIVERSITY, for THOMAS ROBINSON. M. DC. LVII.

To the Worſhipfull Samuell Hartlib Eſq. my much honoured Friend.

Worthy Sir,

Know your great care, and diligence is ſtill (as heretofore) to promote the welfare, and profit of the publique, in all your labours and deſignes; And it is acknowledged by many, that the advantages which have of late yeares accrued by your *Legacy of Husbandry*, (and other pieces made publique by your means, and encouragement) are not ſmall: And although hitherto ſome profitable deſignes are not brought to that perfection aimed at, for want of the concurrence of the Authority of the Nation, (which hath been hindred, though the multiplicity of great affaires) yet they are in a faire way towards it: As to that concerning a more *generall plantation of Fruit-trees*, not only in *Orchards*, and *Gardens*, but alſo in ſome *Fields*, and *Hedges*, the minds of many are already very much inclined thereunto, who are alſo diligently acting in it; but as for ſome men (whoſe minds are ſtupid, and altogether

for themſelves, and only preſent profit,) theſe will do nothing in this, nor any other good work, the profit whereof is not juſt at hand, unleſſe they be put on, and commanded by a (a) *Law*; which if it were made *in this Caſe*, would not only make many idle minds, and hands diligent, but alſo the ſame would be a very great encouragement to thoſe who are already well diſpoſed to, and induſtrious in the work: For we have too much experience from time to time, that when ſome honeſt, diligent men, have planted *young trees* in their *Orchards*, or *Fields*, one or other of theſe ill members of the Common-wealth ſteales them, (or ſome of them) away in the night time, or elſe the fruits which they beare; whereas if they were required by *Law*, to plant for themſelves, and had of their owne, they would not lye under ſuch a temptation.

(a) *As there is for the making, and amending of* High-waies, Bridges, *and many other things of farre leſſe concernment than this.*

And likewiſe, it is much deſired (by many who wiſh the welfare of the Common-wealth) that men may by (b) Authority be put on, and encouraged to plant, not only ſtore of *Fruit-trees*, but alſo *all ſorts of Wood*: Young trees for *Timber*, for *Fuell*, and all other neceſſary uſes, in the mounds of their Fields, and moſt convenient places. Divers Reaſonsmay be given for this.

(b) *It is Recorded that the* Romans *did in ancient time, and* Venice *at this day, doth appoint Officers, on purpoſe, to take care of the* Timber, *and* Woods, *that there be planting, as there is cutting downe. And in Spaine there is a Law, that he that cutteth downe* one tree, *ſhall plant* three *for it, and ſo a ſupply is made continually for all purpoſes.*

Firſt, As to *Fruit-trees*; It is well known how uſefull, and profitable they are from yeare to yeare, not only in reſpect of the *Fruits*, all the yeare long, but likewiſe for *Fuell*, by the *prunings of the Trees*, and *old dead Trees*; and the wood of ſome *Fruit-trees* is a ſpeciall commodity for *Joyners*, and other workmen, above other kinds of Wood.

But

But the *great*, and generall *advantage* by *Fruit-trees* is, and would be, by *Cider*, *Perry*, *Cherry-wines*, &c. made of the *Fruits* yearely: *Cider* being a liquor concluded by judicious *Phyſitians*, and known by long, and continuall *Experience* to be exceedingly conducing to *health*, and *long life*. Many reaſons and evidences hereof might be ſhewed at large.

So that if *Health*, and *Long life*, be things in eſteeme with us, there is then reaſon *this work of planting Fruit-trees* ſhould be carried on; eſpecially in planting the *beſt*, and *choiceſt Fruits*, ſuch as are known to be *beſt for Cider*, and other *Wines*: for the *Cider* that is made of the *beſt Fruits*, as *Peare-maines*, *Pippins*, *Moyles*, and ſome other ſpeciall kinds, is much *ſtronger* and *better*, than that which is made of *ordinary fruits*.

If men would plant *ſtore of Fruit-trees*, then many thouſand Acres of Land ſowed yearely with *Barly*, might be ſowed with *Bread-corne*, or turned into *Paſture-grounds*; for they might have all their *drink*, even out of their *hedges* yearely, and abundance to ſell to others at home, or to tranſport to other parts. *Cider* is alſo of ſpeciall uſe in *long Voyages at Sea*; And while ſome kinds of *Liquors* breed diſeaſes (as not being many times well prepared) *Cider* doth not only preſerve the body in *health*, but alſo conduceth much to the *cure of diſeaſes*, already contracted.

And as to the planting of *Oke*, *Aſh*, *Elme*, and other kinds of *Wood*; there is very great need that this work be ſet upon more diligently than hath been.

Firſt, Becauſe there having been (of late yeares) ſo great a waſt, and deſtruction of *Wood*, there will not (otherwiſe) be (in future time) a ſufficient ſupply of *Timber* for the building of *Ships*, for the ſafety of the *Nation*; nor for the building of *houſes*, and other neceſſary uſes. 1 1.

2. Secondly, By reaſon of the great deſtruction of *Wood*, *Fuell* is growen exceeding ſcarce, and deare; eſpecially in many places: and will certainly be much more ſcarce hereafter if men be not more diligent in planting. The poorer ſort of people in many places make lamentable complaint for want of *Fuell* in winter time; whereas if men would ſet upon *this Work*, there would be *Fuell* enough in all places.

3. Thirdly, By diligent planting there would be *Bark* ſufficient for the upholding of the *Tanners trade*, which is in danger to faile much for want thereof; *Leather* being already much dearer than formerly, through the ſcarcity of *Bark*.

4. Fourthly, By planting ſtore of *Youngtrees* in the *Mounds*, the *Fields* would be much *warmer in Winter*, and *cooler in Sommer*, than when they lye open; and conſequently *Cattle*, *Corne*, and all Commodities will thrive, and come on the better; to the great advantage of the *Owners*, and the *Common-wealth*.

The *profits by planting Fruit-trees*, and other *Trees*, are exceeding great, and many. Let men well conſider what a late *Authour* writes to this purpoſe: Mr. *Blith* in his *Improver Improved*; he affirmes, that even *boggie Land*, not worth above *two ſhillings an Acre*, by planting it with *Willow*, *Sallow*, and ſuch like Wood, may be worth neere *five pound an Acre*, and that in ſeven or eight yeares p. 160. Yea, and that upon ſome *good warme Land*, the *Wood* upon it may be worth *threeſcore pounds an Acre*; and that in elev'n, or twelve yeares; and much more in fewer yeares afterwards: See at large *Improver Improved* page 157, 158. &c.

The diligence of a Gentleman he ſpeaks off, is worthy imitation; who planted *One hundred Aſhes*, and lived to ſee them grow to that bigneſſe that he ſold them for

five

five hundred pounds at *fifty* yeares growth; See page 163. And of another that is mentioned, who planted ſo much *Wood* in his life-time that he would not take *Fifty thouſand pounds* for it: See *Improver Improved*, page 163.

And as to *Fruit-trees* the ſame *Authour* affirmes, (which alſo is manifeſt to Experience in divers parts of this Nation) That by planting, Lands may be advanced, ſome to a *Five fold*, ſome to a *Ten*, and ſome to a *Twenty fold value*; page 262, 263. &c. of his work. By diligent *planting* (with the bleſſing of God on our Labours) men would be ſtored with *Money*, and all neceſſary and uſefull *Commodities*, and be much more able to beare all *burthens*, and *Taxes* (whatſoever) that by Authority they are required to pay, from time to time; Yea, the *greateſt* and moſt *important affaires* of the Nation, would be much furthered, and advanced thereby.

Wherefore (worthy Sir) it is much deſired that you would ſtill contribute your endeavours to the helping forward *this good Work*, for a more generall profit; which alſo ſhall be the care of him who is a friend, and ſervant to the Publique, and alſo

Yours

RA: AUSTEN.

To the Reader.

Quid ſit Agricultura. vid. pag. 6.

THE *Art of planting Fruit-trees* is (among Ancient Authors) called *Husbandry*, being it is one part of the Husbandmans work: though in many parts of this Nation Husbandmen have little skill in it, their labour being chiefly Tillage of the ground for Corne. But this is a part of the Husbandmans work as well as that, yea: and the Chiefeſt, and worthieſt part. *Adam in time of his Innocency* was imployed in this part of *Husbandry* about Fruit-trees, as is ſhewed page 12.

But when he had ſinned, he was put away from this work to till the ground, a lower and inferior labour. *Gen.* 3.23. *The Lord God ſent him from the garden of Eden, to till the ground.*

We ſee likewiſe the Scripture calls it *Husbandry*, *Noah* is called an Husbandman when he planted a *Vineyard*, Gen. 9. 20. God (bleſſed for ever) is called an Husbandman, for that he pruneth, purgeth, and ordereth his *Myſticall Vine-tree the Church*, Joh. 15. 1. So that I ſhall keep the phraſe throughout the Work.

I have ſeen (I ſuppoſe) the beſt Works, both of Ancient, and Late Writers upon *this Subject*, and have learned from them what I could, for accompliſhment of this Art, and have obſerved the practiſe, and experiments of many from time to time, concerning it, and have improved them to my own advantage.

And likewiſe I have ſet my ſelfe to the *Practice* of this work about *Foure and Twenty yeares:* endeavouring to find out things of uſe and profit, by *Practice and Experience*, that I might ſpeak upon better and ſurer grounds, than ſome others who have written upon this Subject, for *Experience* guides, and informes *Reaſon* in many

ny things, in which (without *Experience*) it would often erre. Some who have taught this *Art of Planting Fruit-trees*, have been in it (I conceive) only *Contemplative men*, having little, or no *Experience* in it: so that in many things they have erred, and that grossely, as shall appeare in due place.

A Learned Author saies, *The Writings of speculative men upon active matter (for the most part) seemes to men of experience to be but as dreames and dotage: And that it were to be wished (as that which would make Learning indeed solid and fruitfull) that Active men would or could become Writers.* *L. Ba. Advanc. Lear.*

Study, and Practise (by degrees) frame new Arts, & adde to the old:

Per varios usus Meditando extunderet Artes: paulatim. *Virg. Georg.*

Experience is called *the Perfecter of Arts, and the most sure, and best teacher in any Art: Contemplation and Action* are the *two Leggs* whereon Arts runne stedily and strongly, and the one without the other can but hop, or go lamely: They are the two *Eyes* wherewith men see natures secrets clearely, but the one alone discernes but dimly. And hence it followes that some who were only contemplators of nature without experience, and would needs adventure to write, and give instructions touching the *Practique part* of this Art of *Planting Fruit-trees*, have in many things (as the aforesaid Author saies) presented us with *smoake*, insteed of the *lucide flames of light*: They have indeed shewed us a comely and beautifull body, painted according to Art, but yet liveleſse and without a spirit, and have offered us *shells and huskes* instead of *kernells*.

But now, *speculation and action* are as *Soule and Body* united, which labouring together, work out both *Profit and Pleasure*, many advantages to our selves and others. When *Speculation and Practise*, *Art and Nature* are matched together, they are pregnant and fruitfull, but the one alone, wanting a meete helper, what fruits can it bring forth? *Experience* (as a Philosopher saies) is the *Root of Art*: and it may well be so called, from whence springs a numerous multitude of new Experiments: for from *one Root, or single Experiment*, (though perhaps a poore and meane one in it selfe) if throughly weighed with Reason and judgment, may arise many rich and rare inventions: And its most true, which the *Lord Bacon* saies to this purpose: *As through a small hole, or cranny, a man may see great Objects, so through small*

and contemptible instances, men may see great Axioms, singular secrets of nature. Men will *labour hard,* and *a long time* in some labours full of *hazard and danger,* and perhaps *unjust* too, and all for *a little profit*: but here, in this employment, men may with *a little labour,* in a *short time,* without *hazard or danger,* and that *justly,* obtaine *great, and many profits,* and those with *Pleasures* superadded.

Works, and labours, which have in them but a vaine, and *unprofitable pleasure,* are approved but only of some sensuall persons; and such labours as have but only *Profit,* and do not ease the paines with some *Pleasantnesse* in them, are yet harsh, and disliked of many, but such as yeild both *Profit and Pleasure* are universally liked and allowed of all, according to the *Poet*

Omne tulit punctum, qui miscuit utile dulci.

Either of these is the better, because of the other joyned with it, when they runne along hand in hand, the *Profit* is the more, because of the *Pleasure,* and the *Pleasure* is more, because of the *Profit.*

Now therefore: That men may obtaine yearely a plentifull harvest of *Profits and Pleasures,* I have endeavoured to remove whatsoever might hinder, and have laid downe some Arguments of encouragement to set upon, and prosecute the meanes to obtaine them, discovering the best way I can find out, how they may be gotten with most speed, and kept with most security.

If any man think the *Divine,* and *Humane Arguments* (preceding the work) to be needlesse, because generally men know, that Planting Fruit-trees is a very profitable work, none doubt it.

I Answer, Some know it by experience, many others do not.

And although men are convinced of the profitablenesse of the work, yet there is need of some quickning *Motives* to it; And I know none more prevalent than those taken from *Profits,* and *Pleasures,* considered in so great and so many respects: especially if we take in the *Spirituall part,* unto which the *Arguments* may be as properly referred, as to the *Naturall.*

Or if any accompt the Arguments too large, conceiving the *Porch* to be too big for the *House.*

It is Answered: such a Judgment arises from a mistake, for the whole work following (the Arguments considered together, both the *Naturall,* & *Spirituall part*) is but one entire *Treatise,* as in the Title-Page is expresst: And besides; the work (as yet) is not finished, there

is

is (it may be) as much behind, which in time I hope will be perfited. Accept of what is made ready at present, which as it may be profitable to some in respect of Encouragements and Directions in the practise of the Work, so also I desire it may be a meanes to stir up others to do some thing in the like kind for *Publique Profit.*

There are many good wits exercised about Toyes, and Trifles: some men bestow excessive *Time, Cost, and Labour,* about meere shadowes, and well deserve *Marshalls Motto.*

Turpis est difficiles habere nugas.
Et stultus labor est ineptiarum. *L. 2. Epig. 36.*

While they might in the mean time, by the study and practise of this art, (in searching out many hidden *secrets of nature and experiments*) much advantage themselves, and many others, both in respect of *Temporalls, and Spiritualls.* An ancient Author saies, *Not he that knoweth many things, but he that knoweth things Fruitfull is Wise.*

The *Art* is a full store-house, out of which may be brought both *meat, drink, and mony*: it is a rich *Myne,* without bounds or bottom, out of which we may dig *Profits, and Pleasures* great, and many, and worthy the study, and labour of the most wise and Learned: and why may it not be cal'd the *Philosophers-stone?* (the chiefest property whereof is but to turne the baser metalls into *Gold*) for it turnes (though not metalls) yet *Trees* and *Fruits,* yea *Earth* and *Water,* into *Gold,* and *Silver* in a short time.

The good of this Imployment, both in the *Theorique, and Practique part,* spreads it selfe *over all places in the World, to all persons in the World, from the Cradle to the Grave, from the beginning of the world, to the end of it;* so that no work can be more *universally good* than this

Now therefore seeing there is so much profit and advantage to be received from this imployment of *Planting Fruit-trees* both in *Temporall,* and *Spirituall* respects, Let us set about it, and labour in it, either with *Body or mind* or both, That thereby the *glory of God,* and *Publique Profit* (together with our own advantages) may be promoted.

The blessing of God go along with us, and give the increase in all our labours, and prosper the works of our hands.

This is my Advice to men, and Prayer to God. Who am

Thine in the best Services

 R A: AUSTEN.

The Analysis.

PRofits of Planting Fruit-trees in Corne and Pasture grounds the best way of improvement of Lands. p. 1.

Objections concerning Planting Answered.
- 1. Coldnesse of the Country. p. 4.
- 2. Robbing of Fruit trees. p. 4.
- 3. Long expectation of Fruits. p. 5.

The praises of Fruit-trees and Art of Planting.
- 1. From Ancient
- 2. From Moderne

} Authors. p. 6, 7, &c.

Eight divine Arguments of the dignity, and value of Fruit-trees, and Art of Planting.
- 1. Argument; Adams imployment in Innocency. pag. 12.
- 2. Argument; Fruits were the first food given to man. p. 12.
- 3. Argument; from examples. p. 12, 13, &c.
  1. God blessed for ever.
  2. Noah.
  3. Abraham.
  4. King Uzziah.
  5. King Solomon.
  6. Susanna.
  7. The Jewes.
  8. Our Saviour Christ.
- 4. Argument; from Similitudes. p. 14, 15. &c.
  1. *Esay.* 5. 1, 2. My beloved had a Vineyard in a fruitfull hill.
  2. *Psal.* 1. 2. Like a tree planted by the Rivers of Waters. &c.
  3. *Joh.* 15. 1. I am the true Vine, and my Father is the Husbandman.
  4. *Rom.* 11. 17. If some of the Branches were broken off. &c.
  5. *Cant.* 4. 12, 13. A Garden inclosed is my Sister, my Spouse.
  6. *Rev.* 22. 2. There was the tree of life.

Fifth

Fifth Divine Agument; from Gods withholding them in diſpleaſure. p. 16. — Inſtances:
1. *Exod.* 9. 25. Haile brake every tree of the Field: &c.
2. *Amos* 4.9. I have ſmitten your fruit-trees: &c.
3. *Joel* 1. 12. The Vine is dried up, the fig-tree languiſheth: &c.
4. *Deut.* 28.39. Thou ſhalt plant, but ſhalt neither drink of the Wine nor gather the Grapes.

Sixth Divine Argument; from Gods promiſing, and giving them in Mercy. p. 17. — Inſtances:
1. *Jer.* 29.5. Plant Gardens and eat the, Fruit of them.
2. *Amos* 9.4. They ſhall plant Gardens, and eat the fruits of them.
3. *Neh.* 9. 25. They took ſtrong Cities, Vine-yards and Olive-yards and Fruit-trees in abundance.
4. *Ezek.* 34.27. And the Tree of the field ſhall yeild her fruit. &c.

Seaventh Divine Argum. from two commands
1. *Tit.* 3.4. Let ours alſo learne to maintaine good workes for neceſſary uſes. p. 17.
2. *Phil.* 4. 8. Whatſoever things are true, whatſoever things are lovely, of good report, &c. pag. 18.

Eighth Divine Argument from — Gods ſpeciall Charge to preſerve fruit trees above all other Trees — *Deut.* 20. 19. Thou ſhalt not deſtroy the Trees, being Trees for Meat, for the Tree of the Field is mans life. p. 19.

Foure Humane Arguments of the dignity of Fruit-trees and Planting from the
1. Preſidents of the greateſt Perſons. pag. 20.
Cyrus, King of Perſia.
Philometrus, *Heronius*, *Archelaus*, *Attalus*. Kings of Aſia.
Evax, *Avicen*, Kings of Arabia.
Telaphanus. *Antonius* Pius. *Elizeus*. *Numa*. *Sportanus*. *Alcinous*. *Mithridates* the Great. *Alexander* the Great. *Solomon* King of Iſrael.
And many others.
2. Praiſes of All People. pag. 21. — See Inſtances of many. p. 6, 7, 8. &c.

The Third humane Argument from Profits.

- 1. To the Eſtate
  - 1. In reſpect of Houſe-keeping
    - 1. In Meats.
    - 2. In Drinks.

    } pag. 21.
  - 2. In reſpect of Sale.
    - 1. Fruits in their kinds
    - 2. Wines made of the

    } 21
- 2. To the Body
  - 1. In reſpect of health
    - 1. By moderate exerciſes. p. 22.
    - 2. Freſh Aires. p. 23.
    - 3. Pleaſant Odors. p. 23.
    - 4. Wholſome meats. p. 24.
  - 2. In reſpect of long life.
    - 1. By operation upon the ſpirits through the Organs of the Body,
      - Eare
      - Touch
      - Smell
      - Sight
      - Taſt

      } p. 35, 36, 37 &c.
    - 2. Through the Affections
      - Hope. pag. 25.
      - Joy. p. 26.
      - Admiration. p. 27, 28 &c.
- 3. To the Mind
  - 1. In reſpect of know-ledge.
    - Naturall.
    - Morall.
    - Spirituall.

    } p. 30.
  - 2. In reſpect of Affections. 30.
- 4. To the Name
  - 1. In this life, by Gifts and benefits.
  - 2. After death, by Fruit-trees as living Monuments. pag. 31.
- 5. To others
  - 1. To the Poore
  - 2. To the Rich

  } Friends or Enemies. 32.

The

The Fourth Humane Argument from pleaſures.

1. To the Eare
   1. By ſweet tunes of ſinging Birds. p. 33.
   2. By gentle motion of boughes and leaves. p. 33.
2. To the Touch
   1. By coole fruits, boughs and leaves. p. 33.
   2. By coole freſh Aires. p. 34.
3. To the Eye
   1. By decent formes of Trees, Allies, Walks, Seats, and Arbours. p. 34.
   2. By curious colours of Bloſſomes, Leaves, and Fruits. p. 34.
4. To the Smell
   1. By freſh Earth digged up. p. 35.
   2. From Bloſſomes and Leaves. p. 35.
5. To the Taſt
   1. From ripe and raw Fruits. p. 36.
   2. From Diſhes and Drinkes made of them. p. 37.

A Caution in the uſe of Earthly bleſſings
- No Earthly thing to be enioyed properly, but uſed only. p. 39.
- Difference between uſing, and enioying of a thing. p. 40.

The Nurſery in it conſider
1. Sowing
   1. Seeds
   2. Stones
   of Fruits
      1. The time. p. 42.
      2. The manner. p. 42.
2. Weeding and Watering the young Plants. p. 42.
3. Tranſplanting them in *Autumne*. p. 43.
4. Inoculating, or Ingrafting them. p. 44.

In

- In Grafting obſerve:
  - 1. Time of Grafting
    - 1. Generall time: the Spring: p. 44.
    - 2. More ſpeciall, in reſpect of different kinds: p. 44.
  - 2. Inſtruments for the Worke: 45.
  - 3. Manner of the Worke three waies
    - 1. Of ſmall
    - 2. Of great
    - 3. A middle ſort of

    } Stocks. p. 45, 46, 47.
  - 4. Choice of Grafts
    - 1. As they fit ſeverall Stocks. p. 48.
    - 2. In reſpect of good bearing kinds: ſee particulars: p. 49. 53, 54, 55, &c.

- In Inoculating obſerve
  - 1. The time: pag. 51.
  - 2. The Buds
    - 1. In reſpect of growth. p. 51.
    - 2. In reſpect of kinds. p. 51.
  - 3. The Stocks
    - 1. The ſmall, and young. p. 51.
    - 2. Thoſe full of ſap. p. 51.
  - 4. Unbinding the Buds: ſome ſooner ſome later. p. 52.

- In Tranſplanting obſerve:
  - 1. The time: Early removing beſt. p. 61, 62.
  - 2. Pruning
    - 1. The Roots
    - 2. The Branches

    } of Plants: p. 63.
  - 3. Manner of ſetting
    - 1. Standards
    - 2. Wall-trees

    } In reſpect of
      - 1. Deepneſs. p. 63.
      - 2. Diſtance. 64. &c.
      - 3. Order. 67.

- In Pruning cut
  - 1. Wall-trees
    - 1. In Summer. p. 69.
    - 2. In Winter. p. 69.
  - 2. Standards
    - 1. All dead Boughes. p. 70.
    - 2. All ſuperfluous living boughs. p. 70.

- Order the Roots
  - 1. In opening them. p. 70.
  - 2. In laying fit ſoyles to them. p. 71.

Diſeaſes

Diſeaſes incident to Fruit trees
- 1. Moſſineſſe
- 2. Barke-bound
- 3. Canker
- 4. Worms

Causes and Cures p. 72, 73.

Miſcheifes incident to Fruits: by
- 1. Catterpillers
- 2. Ants
- 3. Eare-wiggs
- 4. Snailes
- 5. Waſps
- 6. Birds
- 7. Winds

Remedies thereof. p. 73, 74. &c.

The uſe of fruits
- 1. The Alimentall
- 2. The Phyſicall

Uſe of
- 1. Apples. p. 76, 77. &c.
- 2. Peares. p. 80.
- 3. Quinces. p. 81.
- 4. Cherries. p. 81.
- 5. Plummes. p. 82.
- 6. Aprecotts. p. 83.
- 7. Peaches. p. 83.
- 8. Mulberries. p. 83.
- 9. Figgs. p. 84.
- 10. Grapes. p. 58.
- 11. Medlers. p. 84.
- 12. Wall-nutts. p. 85.

Errors diſcovered in the
- 1. Theory
- 2. Practiſe

Of the Art of Planting. p. 87.

1. Inſtructions hurtfull and dangerous.
- 1. To Graft the firſt Spring. p. 87.
- 2. Not to prune Roots. p. 87.
- 3. To uſe Treble Grafts. p. 88.
- 4. To uſe Grafts ſwelling. p. 88.
- 5. To remove the Clay. p. 88.
- 6. To underprop Grafts. p. 88.
- 7. To mixt things in Grafting. p. 88.
- 8. Not to plant againſt a Wall. p. 89.
- 9. To remove in Winter. p. 89.
- 10. To Plant on Hills. p. 89.
- 11. To ſet Stones a foot deepe. p. 90.
- 12. To ſet Budds on knobbs of Stocks. p. 90.
- 13. To ſet Apple-trees 20 foot aſunder. p. 90.

In the Theory are three ſorts.

2. Inſtructions for effecting things impoſſible to be effected by the means preſcribed, & other things impoſſible to be effected by any means.

1. To mixe diverſe kinds of Fruits. p.91.
2. To change the ſpecies of Fruits.p.91.
3. To make Fruits have good Taſts.p.91.
4. To make Fruits have good Colours.p.94.
5. To have Nuts without Husks. p.95.
6. To have early and Late Fruits.p.95.
7. To have Fruits with Inſcriptions on them pag. 97.

3. Aſſigning wrong cauſes to effects.

1. That Grafting cauſeth early bearing, and maketh fruits better.p.98.
2. That Grafting in the Old of the Moone cauſeth barrenneſſe many years.p.99.
3. That Sap deſcendeth from the Branches to the Roots and worketh ſeverall effects. p. 100, 101,102,&c.

Errors in Practiſe of the Art of Planting are.

1. Tranſplanting Trees in Winter.p.108.
2. Planting trees too neere together.p.108.
3. Planting Trees unfit for the Countrie.p.108.
4. Chooſing the greateſt Plants.p.109.
5. Setting Trees without disbranching.109.
6. Planting Trees in worſe mould.p. 109.
7. Setting the Graft and Stock ſmooth on the outſide.p. 109.
8. Grafting long, or forked Grafts.p.110.
9. Suffering Fruit-trees to grow like Timber-trees.110.
10. Giving too much nouriſhment to Fruit-trees.p.110.
11. Pruning off too many ſhoots from Wall-trees.p. 111.
12. Not Pruning the Roots of Plants.p.111.
13. Breaking off Budds before Grafts grow.p.111.
14. Grafting Seede-Plants before removing.p.112.
15. Grafting Great trees in the Cleft.p.112.

A Table ſhewing the Principall things contained in the Naturall part of the enſuing work.

HOW to prepare ground for a Nurſery, and to ſow, and ſet Seeds, Stones, Kernells &c. pag. 41. 42.

Preſerve Seeds from Mice, and weed them pag. 42.

Remove the biggeſt Seed-plants by themſelves, and the leaſt by themſelves. pag. 43.

January: the beſt Month to graft Cherry, and Plum grafts p. 44.

Grafts may be kept in mould many weekes p. 45.

Neceſſary Inſtruments for grafting p. 45.

Remove Seed Plants after the firſt Sommer p. 44.

Severall Waies of graftings; that of Packing on is moſt ſure, & eaſy, leſſe hurt to the graftes, and ſtocks, than in the cleft p. 47. *The reaſons* 46.

To joyne the inner ſides of the ſtocke, & graft, is a ſpeciall Rule in grafting p. 48. *The thickeſt grafts are (for the moſt part) the beſt* p. 48.

Chooſe grafts from the beſt bearing Trees p. 49.

Conſider the length of Grafts p. 48.

Unbind grafts in due ſeaſon, and ſtrengthen the grafted place p. 49.

Prune off all ſide branches of grafts that are for ſtandards, and preſerve only one ſtraight ſhoot p. 50.

Time to Inoculate is about Midſummer, yet ſome Buds ſooner than others p. 51. *Inoculate Buds into fit ſtocks* p. 51.

Unbind buds in due time p. 52.

To tranſplant ſtocks inoculated, ere the Buds ſpring forth, is the ſureſt way for growing p. 52. *How to carry buds many miles* p. 53.

Mark ſtocks inoculated to know the kinds p. 53.

To chuſe right kinds of grafts, and Buds, and to ſet them on fit ſtocks is (above all things) moſt neceſſary in this Art p. 53. &c.

Crab-ſtocks ſpeciall good (if not the beſt) to graft any Apple-grafts upon p. 54. *Peare-ſtocks are beſt for Peare-grafts* p. 55.

Juyce of the black hart, and great bearing Cherry, ſpeciall good to make Cherry wine, or to colour Cyder to make it as Clarret wine p. 56.

The dryeſt Plums, (as the Muſle, Damazeene &c.) are the beſt p. 57.

The White Peare-plum ſtocke, a ſpeciall kind to graft, or Inoculate upon p. 56.

Mix not Plums with Cherries in grafting: they hold not long p. 56.

Aprecot-trees are propagated by the bud only, not by grafting p.56.
Nutmeg peach, one of the best, especially in respect of bearing p.58.
The great Blew Figg comes to perfect ripenesse with us, if set against a South wall p.58. *Vineyards formerly in England* p.58.
The Parsley Vine, and White Muskadine, beare store of good fruits with us p 59. *Portingall Quince the best kind* p.59.
Black Mulberry Trees, beare abundantly p.60.
Chuse the faireſt Walnuts, of thinneſt ſhells, and good bearers, to ſet 60.
Graft old Trees if bad bearers, or bad fruits p.61.
Arbors of Fruit-trees, better than of Privet &c. p.61.
Begin to Tranſplant betime; divers advantages by it p.61.
Break off the leaves of Plants when taken up p.61.
The largeſt Plants not beſt p.62. *Set not below the ſoyle* p.63.
Prune the branches and Roots p.63.
Lay dung, or weeds about new ſet Plants p.64.
How to prepare trees for carriage p.64.
In ſetting Trees obſerve a fit diſtance, ſee the advantages p.64.
Diſtance of Wal trees p.66. *How to ſet and order Cherry, and Quodling Hedges* p.66. *Order in ſetting* p.67.
Neereneſſe of Trees beſt in ſome reſpects p.67.
Put ſome good mould next the Roots of Plants in ſetting p.68.
Ordering Plants the firſt yeare of ſetting, is of ſpeciall concernment 68.
A ſpeciall Rule in Tranſplanting p.68.
Suffer not the maine branches of Wal-trees to riſe upwards, but ſpread them on the ſides of the wall p. 69. *Wal-trees muſt be Pruned and Ordered both in Summer and in Winter* p 69.
Error in pruning Wal-trees; Cutting off too many ſhoots p.70.
Prune old trees about October, or November p.70.
An Obſervation in Pruning p. 70. *Bare old trees at the roots about October, and lay ſome good ſoyles to them* p.71.
Piggeons dung, Hens-dung, Blood of Cattle, or the like, is ſpeciall good to cauſe Trees to beare well p.71.
Mowing of Orchards is exceeding hurtfull to fruit-trees, but ſuffering Cattell to lye among them is very profitable p.71.
Moſſe on Fruit-trees, cauſed by coldneſſe and barrenneſſe of the ground p. 72. *Cut off the Branches of Trees Bark bound* p.73.
Cut out the Canker of Fruit-trees p.73.
Cut worms out of the Bark of Trees p.73.

Deſtroy

Deſtroy Catterpillers in breeding p.73.
Preſerve the Fruits from Ants, Erewiggs, Snayles, Waſps, Birds, and winds as much as may be p.74,75.
Cyder made of Fruits newly gathered, and alſo when they are mellow, how to make it p.77. *Make Cider of the beſt Apples* p.76.
Little good fruit in old Orchards p.77.
Preſerve Cyder from Ayre p.78.
Cyder boyled with Spices is very Cordiall p.78.
Colour Cyder with the Juyce of Mulberries, great bearing Cherry &c. p.78.
Cyder in Bottles, ſunk into a well, will keep good many yeares p.78.
How to keep Apples p.78. *Apples help concoction* p.79.
They are profitable in hot diſeaſes, and againſt Melancholy, the Pluriſie &c. p.79.
Apples are ſingular good to cure the Strangury, and other diſeaſes proceeding of the difficulty of making Water, ſee how ordered p.80.
Peares are more nouriſhing than Apples p.80.
A wine of Peares, not inferior to French Wines p.80.
Cyder, and Perry, Cordiall Liquors, profitable for health and long-life p.80. *Quinces, Cordiall fruits and of manifold uſes* p.81.
How to keep Quinces a yeare or two p.81.
Cherries breed good blood in the body. The ſharp are beſt p.81.
A pleaſant refreſhing wine made of Cherries, more fit for Sommer than hot wines p.81.
Cherries boyld in brothes, and drinks, good for hot and feaveriſh bodies p.82. *Kernels of Cherry ſtones break the bladder-ſtone* p.82.
Cherries ſtrengthen and ſtir up appetite to meat p.82.
Plummes caſt out chollerick humors, and are good in hot diſeaſes p.82.
The infuſion of dryed Aprecots, is profitable in ſharp feavers p.83.
Peaches coole, and keep the belly ſoluble, eat them (as all other fruits) moderately and drink a Cup of Wine after p.83.
Wine of Mulberies: a ſmall Quantity of Juyce will colour White-wine, Cider, Perry &c. and makes a pleaſant ſawce p.83.
Juyce of Mulberies, good againſt a ſore mouth, or throat, they ſtir up a languiſhing appetite p.84.
Figgs nouriſh much, and breed ſtove of bloud: are accompted reſtorative, they help an old Cough (boyled with Iſop) many other purpoſes p.84.
Medlers fortify digeſtion, ſtay vomiting and looſneſſe of the belly, kernells

kernells (with parsley roots &c.) mightily drive out stones, and gravell from the kidnies p.84.
Walnuts help digestion, with other things they resist poyson, green Walnuts distilled preserve against the Pestilence p.85.
Errors discovered concerning the Art of Planting: First, in the writings of some: Secondly, in the practice of others, see the particulars p.86,87,88.&c.
Scitnation of an Orchard p. 113. Soyle of an Orchard. p.114.
Cold, and moist grounds p. 114. Hot, and dry grounds p.114.
Cold clay grounds p. 115. Stony gravell grounds p.115.
Low, bottome grounds p. 115. Shelters for an Orchard p.116.
Walnut-trees good shelters p.116.
Quantity of ground for an Orchard p.117.
Such as begin to plant sooneſt, will have moſt profit p.117.
Great profits, with little coſt, and paines p.118.
Orchard, and Garden on the South ſide p.118.
Build the houſe in the midſt of the Orchard p.118.
Sweete, freſh aire conduceth to health, and long-life more than dyet 119.
Many ſtocks of Bees may be kept in a great Orchard p.119.
Plant fruit-trees in the Feilds, and Hedges p.119.
Obſerve right kinds of Trees p.120. Plant high trees in Feilds p.120.
Manner of Planting in the Feilds p.121.
Shade, and droppings, no conſiderable prejudice p.122.
Great profit of Fruit-trees by Cider, and Perry p.121.
Cider, and Perry more Healthy than other Liquors p.122.
Long Experience proves the Health-fulneſſe of Cider p.122.
Windineſſe of Cider only at firſt p.122.
Cider of ſome Apples is Cordiall p.123.
Apprehenſions of good maks men ſeeke after it p.123.
Health and Long-life } p.123.
Riches, and Profits }
The Philoſophers ſtone p.124.
Let Landlords, and Tenants agree to Plant p.214.
An increaſe manifold p.125.
Husbandry the end of mens other endeavours p.125.
Nations ſubſiſt by Husbandry p.125.
The greateſt affaires of a Nation advanced by it p.125.
Plant Oake, Aſh, Elme, and all ſorts of Wood p.126.

Land

Land not worth Twenty ſhillings an Acre, is made worth five pound in few yeares p.126.
Wood on good Land worth Sixty pound an Acre p.126.
One hundred Aſhes ſold for five hundred pounds p.126.
Fifty thouſand pounds worth of wood raiſed in an Age by one man 127.
A neceſſity of Planting Wood p.127.
It is deſired the Higher Powers would enjoyne this work p.127.
Reaſons for it p.127.
Other Nations look more after planting p.128.
How to have great ſtore of young Okes p.128.
How to get Elme plants p.128.
Cut not the Tops p.129.
Draw many Plants, and leave the reſt p.129.
Willow, Oſier plants p.129.
Soyle beſt for a plantation p.129.
Of Vine-yards in England p.130.
Camdens teſtimony of Vine-yards in England p.130.
Mr Parkinſons judgment of Vine-yards in England p.130.
A Vine-yard muſt have all advantages with us p.131.
An Experienced way for good wines p.131.

Various things Promiſcuouſly.

1 *MAke ſome waltrees, dwarfe-trees* p.132.
2 *Keep the ground bare, under, and about them* p.132.
3 *Wet grounds bad for Trees* p.132.
4 *Helps to fruit-trees in bearing* p.132.
5 *Take heed that Piſmires, Efts, and ſuch like be not about the Roots of Trees* p.132.
6 *Fruit-trees advantage Graſſe, ſome waies* p.133.
7 *Fruit-trees profitable many waies* p.133.
8 *Helps for barren Vines* p.133.
9 *How to keep Grapes* p.133.
10 *Much profit by planting, in one Age* p.133.
11 *Remedies againſt Coneyes, Mice &c.* p.134.
12 *To have Cherries, and other fruits late* p.134.
13 *Deſtroy ſnailes in Gardens* p.134.
14 *To have fruit grow within doores* p.134.

INDEX.

15. *Apples that have lyen a certaine time, make the beſt Cider* p.135
16. *Tunne up Cider aſſoone as may be* p.135
17. *What ſlags are beſt to bind withall* p.135
18. *Fit Grafts, and ſtocks in bigneſſe* p.135
19. *Seed-ſtocks, better then wood-ſtocks* p.136
20. *Weede the Nurſery* p.136
21. *Cut not off ſide branches too ſoone* p.136
22. *How to get great boughs with Roots, from Trees* p.136
23. *Looke that ſeeds lye not above ground* p.137
24. *Lay dung upon the Roots of new ſet Plants* p.138
25. *Sow Acornes, Aſh-keys, and other ſeeds* p.138
26. *Be encouraged by good Examples* p.138
The Concluſion p.139

Plan

Planting of Fruit-Trees, The beſt way of improvement of *Lands.*

THE *Profits of Orchards and Gardens,* and alſo of planting *Fruit-trees* in the *Fields* and *Hedges,* (eſpecially by *Cider* and *Pery*) are very well known to many in this Nation, ſo that the things I here ſpeak of to men, are not doubtfull and queſtionable, whether advantages will ariſe or no, when they have beſtowed their time, & labours about them, but *Profits* are as certaine (by the bleſſing of God) as a harveſt of Corne in Autumne, when the husbandman hath plowed, and ſowed, in the ſpring or other ſeaſon. *Worceſterſhire, Herefordſhire, Gloceſterſhire, Kent,* and many other parts in this Nation, can ſufficiently evidence the *Profits of Orchards and fruit-trees in the fields and hedges:* And thoſe good *Cõmon-wealthsmen,* who have written of the *Improvements of lands,* have all agreed, that this is the *higheſt way of improvement* of any other.

Mr. *Blith* in his Book intituled, The *Improver improved,* hath aſſerted, That *Planting Fruit-trees* at ſuch a diſtance as they cannot reach, when they have attained largeſt growth, they do advantage the Land, *even in reſpect of Graſſe,* (although the common

 prejudice

prejudice againſt *Fruit-trees in fields* is, that they ſpoyle Graſſe) ſo that ſome Land not being worth above 10ˢ, or 13ˢ 4d. an *Acre*, , the Graſſe (*by planting Fruit-trees* regularly upon it) was afterwards worth 30ˢ, or 40ˢ, or 50ˢ an *Acre*. And the *Fruits* upon the Trees may yeild ſome 3ˡ, ſome 5ˡ, Or ſome 6 *or* 8ˡ *an Acre*; *See Pag.* 262. of his Book.

And that in *Kent*, *Eſſex*, *Surrey*, *Middleſex*, and thoſe parts, ſome Land that was not worth above 6 or 8ˢ the *Acre*, was by *Nurſeries of young Trees*, *planting and ordering of them*, in certaine years brought to be worth 20ˡ *an Acre*, and ſome 40 or more.

And further, he affirmeth, that ſome *Orchards* in thoſe parts are worth to graſe *Forty*, *or fifty ſhillings*, *or* 3ˡ *an Acre*, and are ſo let to Tenants: And the *fruits* of thoſe Trees ſeldome yeild ſo little, as *Double or treble the worth of the Graſſe*, many times *five or ſixfold*, or more, *ſee Pag.* 263. of his Book.

It may (perhaps) be objected: That Fruit-trees ſo planted make graſſe (under, and about them) ſower, that it is not ſo pleaſant, and good for Cattle, as ſome other, where no Trees are.

It is Anſwered: Although it be not ſo pleaſant altogether, as that where ther's no ſhade of trees, yet other advantages doe more then make amends. It's obſerv'd that *ſuch Graſſe is earlier in the ſpring* then upon other grounds, and that ſuch grounds beare *more*, when it is cut for hay, or if paſtured it keeps *more Cattle*, then Lands of like quantity not ſo planted: And beſides, in a *hot and dry ſummer*, ther's graſſe under, and about Trees, when its burnt up in other grounds.

My advice is therefore (all theſe *Profits and advantages* conſidered) that men ſet themſelves diligently to this work of *Planting Fruit-trees*, for improvement of their Lands and Eſtates. Not only, that they plant good *Orchards and Gardens*, but alſo that they *Plant round about their fields*, *and in their Corne*, *Paſture*, *& hay grounds*, (as in *Kent*) the fruit-trees at a large diſtance one from another, 20 or 30 yards aſunder, and that they ſuffer no branches to ſpread, within two yards from the ground, that ſo they may be out of the reach of Cattle, and may not be troubleſome to workmen *in plowing*, *ſowing*, *reaping*, and other works.

If the Plants are faire ſtraight ones, of *two yards high*, or there abouts, & fenced about to preſerve them from Cattle at the firſt,

(with

(with ſome ſtakes or the like) they will in a few years preſerve themſelves, and will need but little labour about them afterwards as long as they live.

And hereby men may reape *every yeare two harveſts, (from one and the ſame piece of land)* the one of *Corne*, the other of *fruits of trees*, and the latter (when trees are growne large) probably will be the greater.

And in this reſpect this way of *improvement of Lands*, is much better then other wayes of profit; becauſe in getting *Corne*, or raiſing profits by any other wayes of improvement, men muſt of neceſſity beſtow much *money, time, and paines* about them every yeare, which eats up a great part of their profits, but in *Planting fruit-trees*, the worſt is at firſt, after a few yeares they yield great profits, with little coſt and labour. So that as was ſaid *fruit-trees in a few years with ſmall coſt and labour; will double and treble the value of Lands*, and after many years, the advance of Profit will be *manyfold*.

But it may be *Objected*, That if all ſhould plant, then ſuch great profits could not be made, every man would have of his own. Ob.

I anſwer: that if all ſhould plant fruit-trees that may conveniently plant; yet would there be multitudes every where to buy for all that. For conſider, in a great *Citty or Town*, what a number of people there are, who have no Lands at all, not ſo much as a piece of ground belonging to their houſe, and many others but very ſmall quantities, theſe will be buyers of the husbandmans *fruits*, and the *Cider* and *Wines* that he makes of them. Anſ.

And let us ſay what we will or can, ther's many that have Lands which they might Plant, and improve to an exceeding great value, who will yet be idle, and ſloathfull, and object with Solomons ſluggard *ther's a Lyon in the way*, ſomething or other that hinders: yet theſe men when they ſee fruits, will be as eager for them as any others, and therefore will be very good Chapmen to buy the Fruits of the diligent husbandman.

Objections *and* Diſcouragements *Concerning Planting; anſwered.*

BEfore I enter upon the work it ſelfe, it will be convenient to Anſwer ſome maine Objections, to remove diſcouragements about this work of Planting Fruit-trees, that have kept off many from this profitable imployment, and may ſtill hinder them, unleſſe remov'd. And then I will give ſome encouragements to it from *Divine, and Humane Arguments and Teſtimonies.*

1. Ob. This is an Objection amongſt many in the North parts; they ſay the Northern Countries are ſo cold, that Fruit-trees will not proſper, nor beare fruits there.

Anſ. To this I Anſwer: That although it be true that the *Northern Countries* lye in a more cold Climate then *Worceſterſhire, Herefordſhire* and thoſe Fruit Countries, yet I doubt not but that if they were as diligent in planting Fruit-trees in the North parts, as men are in theſe, they might have ſtore of good fruits: ſo that ſome Cautions be obſerved *in the nature of Trees.* Its true: *Cold Countries* are not ſo fit for *choice and tender fruits*, as warmer Climates; but there are diverſe kinds of *hardy fruits*, both Apples, Pears Cherries which yearely experience ſhewes endure cold, and come to perfection in cold ſprings, when many other kinds are ſpoyled. Procure *Grafts*, or *Young trees* ready grafted of the beſt bearing kinds, ſuch as are found by experience to beare well, even in cold ſprings. See pag. 53, 54, &c. Let ſuch kinds therefore be ſought for and Planted. Thoſe good husbands in thoſe parts, who are diligent in Planting Fruit-trees, have Fruits aniwerable.

2. Ob. Others ſay, that if they ſhould plant Fruit-trees, and beſtow much labour and coſt about them, when they come to perfection and bearing fruits they ſhould be robd of all, or moſt, and the Trees would be ſpoiled, and who would Plant to be ſo ſerv'd.

Anſ. To this I Anſwer: That if there were no remedy againſt this miſcheife, it might indeed be a juſt diſcouragement; but this feare may be removed diverſe waies.

And Firſt: I adviſe, that having made a good fence about the Orchard, you keep therein a luſty Maſtiffe or two; that will not be charmed in the night time, and the terror of them will keep men from adventuring upon ſuch an Occaſion.

Second-

Secondly: some that have good Orchards watch their fruits. If a man keep 2, or 3, or more servants, they may watch in their turns, its no great matter, if you consider for what time only it is necessary, which is but from the time that fruits come to be worth getting, till they be ripe, and that's not long. And consider, it is in a pleasant season of the yeare, the paines and charge would be but little to the profit: we see men are vigilant & diligent much more then this would require upon far lesse advantages.

3. But there is a third means to keep Orchards from being rob'd, which I esteeme best of any other, it is this: I would have every man (that hath land) to plant some Fruit-trees for himselfe, that so they may not be theeves to their neighbours: and let those that have much fruit spare a part to them that have but little, or none of their own, and be no niggards but liberall to their neighbours: And this bounty will bring a double blessing, first from God, to increase the fruits; secondly from men, not to diminish them.

But I hartily wish that such as make but a sport of robbing an Orchard, would but consider the affliction and terrors of conscience that seised upon good *St: Austen*, for this very sin of robbing an Orchard, which he was guilty of before his Conversion: he confesseth it with much greife, and aggravates it with no lesse then ten circumstances, crying earnestly for mercy and pardon: *Ecce Cor meum Deus meus, ecce Cor meum, quod miseratus es in imo abyssi. &c.* When God lets loose the least sin to fight against a man, and but to shew it selfe in its proper shape, it will terrifie the stoutest heart: *A wounded spirit who can beare?* See the second Book of his Confessions. Chap. 4.

But there is another *Objection* greater then the former: Men usually say, should we plant Fruit-trees it would be so long ere they come to perfection, and bearing fruits, that our hopes would faint before we could see profit of our labours, perhaps they would not beare fruits of Sixteen, or Twenty yeares growth. 3. Ob.

I answer first, that though the Objection were true, that trees Planted would be long ere they come to bearing fruits, perhaps 20 yeates or more, yet this should not discourage us, especially such as may have good hopes to enjoy the profits and pleasures of them many yeares after, and then leave them to their Children and to posterity after them. But secondly, men are generally mistaken upon this Accompt, Fruit-trees rightly ordered, will not be so Ans.

long ere they beare fruits as they suppose: I shall shew a way that by Planting Fruit-trees, and ordering of them as I give directions (by the blessing of a divine hand that still attends honest labours) we may receive *Profits* from them in halfe *Twenty years*, yea in *halfe that halfe*, yea in lesse then in *five yeares:* sometimes the *third*, sometimes the *second* yeare, (of many kinds of fruit-trees) after Grafting: Experience proves it, though we must know, the fruit cannot be much, while the trees are so small, of particulars: yet a multitude of such trees will afford a multitude of fruits: *A Cisterne of water is but a multitude of drops.*

So then; that Fruit-trees may be planted and come to bearing fruits in 5, 4, *or 3 years*, or sooner, the meanes is shew'd at large in the ensuing worke. So that I hope *this grand discouragement* (which hath so long and so generally kept men from this profitable work) will be remov'd.

Now (as I promis'd) I will lay down some *Excitements, and Encouragements* to the worke of *Planting fruit-trees.*

Many large workes have been composed by Ancient Authors, for the Instruction of the husbandman in this his principall worke: And they have given this imployment many and great commendations and praises, and it is accounted by them the cheifest of all earthly imployments, because of the many *Profits and Pleasures* that come by it.

And because it shall appeare what Opinion and esteeme they have had of this course of life, and with what Praises they have set it forth, I will give you the particular expressions of some of them in their owne words; And then give the summe of what they have said to the plain husbandman, and others, that else could not understand them.

The Praises *of the* Ancients & some late writers *concerning the* Husbandmans *course of life in Planting* Fruit-trees.

Agricultura quid sit.

MIHI videtur nihil aliud esse Agriculturã quam inspectâ Plantæ naturâ & Cœli & terræ ei idoneũ cultum tribuere, & (ut ita dicam) cœlum cum terra maritare, vel societatem perquirere Cœli & terræ ad Arbores: Sed quum Cœlũ nullo modo queat flecti, oportet ut sedulus Agricola situs varietate utatur, ut Cœlo facilè Planta associetur.

Agricola

Agricolæ ad duas metas intendere debent, ad utilitatem, & voluptatem. Agricultura eſt Ars quæ docet uſuram cum terra facere. Inter omnia enim quæ utilitatem ſimul & jucunditatem pariunt, ut ambiguum ſit utilitatiſne an amœnitatis plus habeat. Variis fructibus delecteris, non tempore uno, ſed diverſis, alio renaſcente, alio decidente, ut unuſquiſque ex induſtriâ jucunditate te afficere fataget: Rami fructibus onerati pondere incurvantur, ac ſe infra decumbenti offerunt.

Aſpice curvatos Pomorum pondere ramos:
Ut ſua quod peperit vix ferat Arbor onus.

O quam dulciſſimum eſt fructus ex Arboribus quas ſeviſti, inſeviſti, & coluiſti, propriis manibus colligere, & Amicis, agnatiſq; jactabundus largiri. Eſt & alia in Arboribus delectatio, Avium ſcilicet modulatio, ac ex variorum multitudine dulciſſimus efficitur concentus: Aureſq; cantibus demulcent ſuis.

Aves canoros garrulæ fundunt ſonos:
Et ſemper Aures cantibus mulcent ſuis.

Theophraſtus Hortum juxta ades collocavit, quem moriens teſtamento Philoſophantibus reliquit: Democritus Abderites propè hortum Cellam habuit. Palemon Athenienſis in hortis docebat. Laidæ Cyrenei in hortis ſchola fuit, quos Attalus Rex edificavit. Quid enim hoc opere innocentius vacantibus, & quid plenius magnâ conſi- Auguſt.
derationè prudentibus; quid majus mirabiliúſque ſpectaculum eſt, quam eum poſitis ſeminibus, Plantatis ſurculis, tranſlatis Arbuſculis, inſitis malleolis, tanquam interrogatur quæque (vis radicis & germinis) quid poſſit, quidve non poſſit, unde poſſit, unde non poſſit; cum rerum natura humana ratio quodammodo loqui poteſt, quid in ea valeat numerorum inviſibilis interiorque potentia: quid extrinſecùs adhibita diligentia, & in ipſa conſideratione perſpicere: quia neque qui plantat eſt aliquid, neque qui rigat, ſed Deus qui dat incrementum. Mira eſt & inexplicabilis horti commoditas: nam ſi neceſſitatem conſidero, Agricultura tanto eſt humano generi emolumento; ut eâ carere nullo modo poſſis; ſi utilitatem, inter primas non poſtrema, aut quenam illi poterit comparari: ſi voluptatem dignitati commiſtam, ea eſt excellentia &c.

Reges & Imperatores ſummoſq; Magiſtratus non puduit Hortenſia colere propriis manibus.

Much more they ſpeake in praiſe of this worke, which here (for brevity ſake) I ſhall omit.

Now that the husbandman (and every one) may underſtand what has been ſaid by theſe Authors, and others, I will give more plainly the ſumme of all.

They

They define husbandry to be an Art teaching men lawfull uſury with the earth. And that it ſeemes cheifly to be the ſearching, and finding out the nature of Plants and Trees, and of the Heavens and the Earth, and then to give unto Plants fit place and ordering; according to the nature of the Soyle and Climate; And (as they ſay) to marry and match together Heaven, and Earth, or to procure a ſociety, and neere fellowſhip between heaven and earth, for the increaſe and benefit of Trees and Plants: But ſeeing that the heavens can by no meanes be bowed, or brought neerer to us, therefore it muſt be the skill, and diligence of the husbandman to place and ſet his Trees in ſuch ſort that the heavens may give their influence and warmth, for encreaſe and refreſhing of them. Husbandmen ought to make Accompt of two harveſts yearly, the one of Profit the other of Pleaſure, for when a man hath done what is neceſſary for his life, and thence proceeds *profit*; beſides all that, great Pleaſure ſprings from the Profit: and what greater pleaſure can there be then that which is Accompanied with Profit. Now of all eſtates of life the husbandman may chiefly challenge this to himſelfe, yea it is queſtionable whether the Profit or Pleaſure of his life be the greater: God when he would make the life of man Pleaſant unto him, he put him into an Orchard or Garden of delights, that he might labour therein with pleaſure of mind: There a man is delighted with variety of Fruits of Trees, not in one ſeaſon only, but in diverſe ſeaſons of the yeare, ſome young and ſpringing forth, while diverſe other kinds are ready to fall with ripeneſſe. So that a man doth even buſy himſelfe with the choice of ſuch varieties. The Boughs burthened with the weight of Fruits do bow to thee, and in a lowly manner offer their Fruits, as the Poet notes.

Behold the bending Boughs, with ſtore of Fruits
they teare.
And what they have brought forth, (for weight)
they ſcarce can beare.

Oh how ſweet and pleaſant is the fruit of thoſe Trees which a man hath Planted and ordered with his owne hand, to gather it, and largly and freely to beſtow and diſtribute it among his kindred and friends.

Yea it is a delight to heare the pleaſant tunes, and ſinging of Birds, which with their variety of notes, make a ſweet harmony

and

and concent, and much pleaſe and allure the ſence. *So the Poet,*

Melodious Ditties chirping Birds indite,
Whoſe pleaſant ſongs our raviſht eares invite.

Theophraſtus planted an Orchard cloſe to his dwelling houſe, which when he died, he left to ſtudents and lovers of *Philoſophy*, and wiſdome. *Democritus* had his Chamber neer to a garden. Many *Philoſophers* have taught their ſchollers *in Orchards and Gardens.*

What worke is more innocent then *Planting of Fruit-trees*, and what more full of high ſpeculations to wiſe men then it is: What is more wonderfull to behold then (in ſowing ſeeds, in planting ſprigs, in removing young Trees, in grafting new ſhoots or grafts) as it were to aske and demand with a mans ſelfe, what by the nature and virtue of the Roots & Branches may be done, or what may not be done, for what reaſō it may be done, or not done (ſeeing the nature of things may after a ſort be declared by reaſon) what of many things is of force, and effect, by an inviſible and inward power, and nature, what diligence is outwardly to be uſed, &c. In which conſideration and ſearch, we may ſee and underſtand theſe things. Yet for all that, neither he that Plants is any thing, nor he that waters, but God that gives the encreaſe. *Auguſtine.*

They accompt this courſe of life free from many miſcheifes, and vexations, that neceſſarily attend other affaires: great and many cares, and troubles are found in honours, and high places, but this courſe of life about *Orchards and Gardens*, is full of ſweet reſt, honeſt buſineſſe, and modeſt pleaſures, which many famous and learned men have had recourſe unto for refreſhment after ſtudy, and other labours: It is full of honeſt profit and gaine, and brings and adminiſters all neceſſaries: here a man enjoyes pleaſant quietneſſe and tranquillity of mind, which is ſeldome attained by thoſe that follow *State Imployments:* This is worthy the exerciſe of wiſe men, of good men, of learned men, of Kings and Emperours: they have taken great delight in the ſtudy & practiſe of theſe things: This courſe of life is far off from covetouſneſſe, & even tied and married to all Offices of love & friendſhip: This is a quiet & pleaſant life, worthy to be preferred before all honours & dignities: *This culture of the ground, and planting and ordering of Fruit-trees*, Occaſions ſearch and enquiry into

many ſecrets profitable to men, which bring unto them ample ſatisfaction: yea the excellency and worthineſſe of *Husbandry* is ſurpaſſing, it excells all other *Arts*, & appeares as the *Lady or Miſtris*, they as *Servants* attending her. Many of the Ancients have largely declared unto us the nature and uſe of *Plants* and *Trees* before all other living creatures. The profit of a *Garden of Fruit-trees* is wonderfull, and cannot well be declared. And if *Antiquity* can adde any nobleneſſe and worth to a thing, what imployment then before this? what more ancient then the labour of the Husbandman. *Husbandmen* are called *Honeſt and good men*, becauſe of their innocent and juſt life. *Cicero* eſteemed it beſt of all other labours, nothing more rich and profitable, nothing more delightfull, nothing more worthy a generous ſpirit then it. In former times thoſe that were honoured and carried in triumph, they were not honoured with *Gold*, *Pearles*, and other ſuch pretious things, but with the *Boughs and Branches of Trees*: And in their Games and exerciſes, who ſo got the *Prize* were crowned *with the branches of certaine Trees*, as the *Olive*, *Palme*, *&c.* Such as got the *Conqueſt and Victory* of their enemies were crowned with the *Lawrell*, which was to them a ſigne of *Victory*. And in their feaſts they gave *Crowns and Garlands of Leaves, and Branches of Trees*, in token of mirth & pleaſure. Beſides, if this labour receive honour from the perſons that have beene converſant in it, then it is *a Kingly Art*, and chiefeſt of all other; *Cyrus King of Perſia* (who had all the Kingdomes of the earth given to him) was diligent, and moſt exact in the handling of it: He planted *Orchards and Gardens of Fruit-trees* with his owne hand, which when *Lyſander* ſaw, he admired to ſee the excellent and ſingular order and diſpoſition of them, ſaying, *O Cyrus*, right bleſſed ſhall all men call thee, becauſe to thy dignity and Crowne thou haſt joyned this care, and courſe of life.

See the worthie Acts of Cyrus *King of Perſia.* *Ezra* 1.1,2,3. *&c.*

Telephanes tilled the ground and *planted Trees* among his ſubjects. *Elizeus Spartanus planted ſpacious and large Orchards*, and uſed therein to Feaſt and Banquet with his children and friends. *Kings, Emperours*, & higheſt powers were not aſhamed to perform the workes belonging to an Orchard with their own hands: Divers *Emperours of Rome* had *Gardens of Fruit-trees*, and performed the workes therein with delight: *Diocleſian Emperour of Rome* after he had reigned *twenty years*, betooke himſelfe to a private life, and *Planted Orchards and Gardens* with his owne hand, wherein he took

Of this, See Sir Rich. Barkley of the felicity of man. pag. 162.

ſuch

ſuch delight, that he could not be intreated to take upon him again the *Government of the Empire: Solomon* (the wiſeſt of all Kings) had *Orchards and Gardens of Fruit-trees*, and took pleaſure in them, and ſpake of all *Trees* from the *Cedar* even to the *Shrub*.

Maſcall ſets out this Art with admirable praiſes, he ſaies, among all ſciences, & goodly exerciſes for men, there is none do more refreſh the ſpirits, nor cauſe more admiratiõ in the effects of Nature, or is more profitable for mans life then is the skill of *Planting and Grafting*. Many great *Lords, and Noble Perſonages* have left their *Theaters*, and goodly exerciſes, and have given themſelves to *Planting and Grafting*, & ſuch like imployments, and have commended nothing more then this imployment. The *Senators, Dictators*, and *Conſuls of the Romans* have commended *Planting and Grafting* to be one of the moſt flouriſhing labours in the world for the *Commonwealth*. Yea they did ſo much eſteeme it, that they did hang *Tables* thereof in divers places, never thinking the time more aptly ſpent, then in *Planting and Grafting*. Many worthy & learned men, both ancient and of late daies, have written for their Country and Commonwealth of the *fruitfull Art of Grafting and Planting*.

M. *Bolton* ſaies, *Vineyards, Orchards, Gardens*, and ſuch *incloſed Plats*, are (as it were) the *Flowers, Starres, & Paradiſes* of the Earth. And the Lord *Bacon* (in his *Eſſaies, pag.* 266.) ſaies, *Gardens are the pureſt of humane pleaſures, the greateſt refreſhments of the ſpirits of man, without which Buildings and Pallaces are but groſſe handiworks.*

THus have I ſhewed (briefly) what ſome of the *Anciens*, and ſome late Writers have ſaid, and eſteemed of *Fruit-trees*, and of the *Husbandmans* courſe of life, and imployments about them.

I will now ſay ſomething more *of the dignity and value of Fruit-trees, and of the Art of Planting* from *Divine & Humane Arguments and Teſtimonies*, and after that I ſhall enter upon the work it ſelfe.

Though it be abſurd for a man to commend himſelfe, yet he may commend his *Calling and profeſſion*: *Paul* would not boaſt of himſelfe, yet ſaith he, *Rom.* 11. 13. *I magnifie mine Office*. Suffer me therefore (for *Encouragement* to all in the work,) to ſay ſomething in praiſe of *Fruit-trees, and of the employment about them*, it being a worke ſo full of *Profit* and *Pleaſure* in the life of man: The *workes of God are laudable, and have a dignity upon them*, and ought to be taken notice of, praiſed, and admired, not for themſelves, but for

the *Author*, that he through, & by them, may have the more praise, *Psalm.* 111.3. *His works is worthy to be praised, and had in honour.*

Arguments of the dignity of Fruit-trees, *and Art of Planting.*

1 *Argument.* ONE *Divine Argument* of the dignity, and value of *Plants, Fruit-trees*, and the *Art of Planting* may be this.

It was Adams imployment in his innocency to keepe and order the Garden of Fruit-trees, Gen. 2.15. *And the Lord God put him into the Garden of Eden to dresse it, and to keep it.*

God, who is wisdome it selfe, saw that a *Garden of Fruit-trees* was the meetest place upon all the Earth, for *Adam* to dwell in, even in his state of perfection: And therein assigned him *an imployment* for his greater delight, and pleasure: so that *this imployment*, as it is ancient, so it is honourable.

De Gen. ad Lit. Li. 8, *Augustin* is of opinion, that this *dressing of the Garden*, was as well an exercise of the hand, as of the mind, not with toylesomenesse and trouble, but with delight, and pleasure, *Non erat laboris afflictio, sed exhileratio voluntatis, quum ea quæ Deus creaverat, humani operis adjutorio, latius, feraciúsq; provenirent, unde Creator ipse uberiús laudaretur.* That things created in the Garden, by his labour, might be made more fruitfull, and God thereby have the more glory.

2 *Argument.* The second *Divine Argument* is this.

Plants were the first animate bodies that God created: And fruit of Trees was the first food that was given to man, his food appointed by God, even in his perfect Condition.

And God said, behold I have given you every herb bearing seed, which is upon the face of all the Earth, and every Tree in which is the fruit of a Tree yeelding seed, to you it shall be for meat, Gen. 1.29.

3 *Argument. Example. Diodat. exp. Sir W. Rawley Hist. part. 1. Ch. 3.* Another *Divine Argument* is from *examples* in Scripture of *Planting Fruit-trees*, and of the use of *Orchards and Gardens.*

First: God (blessed for ever) planted an *Orchard, or Garden of Fruit-trees*, Gen. 2. 8. *And the Lord God planted a Garden Eastward in Eden, and there he put the man whom he had formed.*

God planted a Fruite-garden; That is, as good Authors agree, *He caused*

cauſed a parcell of ground to bring forth Plants and Trees moſt exqui- *Au. de Civit.*
ſite and uſefull for man, and enriched that place with more fruit-ful- *Dei lib. 13. c.*
neſſe and beauty, then any other part of the Earth, and called it EDEN, 24.
that is, *a place of Pleaſures.*

And at this day, this *Region of Eden* (afterwards called *Meſo-* *Sir W. Rawly*
potamia) is exceeding fruitfull, being in the beſt *Climate* 35 *degrees* 1. *Book*, 1.
from the Equinoctiall, and 55. *from the North-pole*, in which *part*, *Chap.* 9.
Climate the moſt excellent *fruits*, *Oyles*, *Graines*, *&c.* are found. 2

Secondly, we have for our example herein that good, and holy *Example.*
man, who found grace in the ſight of God, when all the world (ſave a few with him) periſht, *Gen.* 9. 20. *And Noah began to bee an husbandman, and he planted a Vineyard*, Or, as ſome conceive, he began to *prune and dreſſe the plants* that were ſet before the Flood, and to order them that they might yeeld their fruits.

Thirdly, We have for our example herein the friend of God, 3
faithful Abraham, *Gen.* 21. 33. *And Abraham planted a Grove in* *Example.*
Beerſheba, and called there on the name of the Lord, the everlaſting God.
Of the fitneſſe of theſe ſhades by *Arbours*, *Seats*, and *cloſe walks* in *Orchards* for contemplation, and private exerciſes, I ſhall ſpeak hereafter.

Fourthly, King *Uzziah* delighted in this imployment, 2 Chro. 4
26. 10. *Uzziah had husbandmen and dreſſers of Vines in the Moun-* *Example.*
taines and in Carmell, for he loved husbandry.
This King raigned a long time in *Jeruſalem over Juda*, fifty and two yeares.

Fiftly, King *Solomon*, a great and wiſe King, *Eccl.* 2. 4. tooke 5
pleaſure herein, (and though we may not follow him in any im- *Example.*
moderation, and exceſſe, yet there is a lawfull, and warrantable uſe of theſe delights) Verſ. 4. 5. I *made me great workes, I builded me houſes, I planted me Vineyards, I made me gardens, and Orchards, and I planted in them Trees of all kind of fruits.*

Sixtly, For the uſe of an *Orchard* and *Garden*, we have the *ex-* 6
ample of the Mirror of Chaſtity, Virtuous *Suſanna*. It was her cu- *Example.*
ſtome to walke in a *garden*, as we ſee in the *Hiſtory* verſ. 7. 8. *Su-*
ſanna went into her husbands garden to walke, the two Elders ſaw her
going in every day, and walking.

Seventhly, The people of *Iſrael* (by a ſpeciall command from 7
God) made uſe of *Arbours and ſhady places*, in their great Feaſts: *Example.*
Nehem. 8. 14, 15. *It was publiſhed and proclaimed in all their cities,*

and in Jerusalem, saying, Goe forth unto the Mount, and fetch Olive Branches, and Pine Branches, and Mirtle Branches, and Branches of thick Trees, to make Boothes: So they made these Boothes upon the Roofs of their houses, and in their Courts, and in the Court of the house of God, and in the streets; and they sate under these Boothes, and there was very great gladnesse.

8 *Example.* Eightly, For the use of an *Orchard, or Garden*, we have the example of our blessed *Saviour*, whose custome it was to walke in a *Garden*, *Joh.* 18.1. *When Jesus had spoken these words he went over the Brooke Cedron, where was a Garden, into which he entred with his Disciples: We see he often came to this Garden, for Judas observed it was his custome to goe to it. v.* 2. *Judas knew the place, for Jesus often times resorted thither with his Disciples.*

4 *Argument.* Hos. 12.10. *I have used Similitudes by the Ministry of the Prophets.* Another *Divine Argument of the Dignity and value of Fruite trees, and art of Planting*, is from the frequent use of *Similitudes* betweene the Church of God and Fruit-trees, and betweene our Saviour and Fruit-trees.

Fruit-trees beare the figure and resemblance of many high and great *Mysteries* held forth to us in *Parables, Tropes, & Allegories*, which represent *Morall, and Spirituall things*, under the shape and figure of these *Corporeall things*.

1 *Similitude.* One *Similitude* is betweene the *Church and a Vineyard*: *Esay.* 5. 1, 2, *My beloved had a Vineyard in a very fruitfull Hill. vers.* 2. *And he fenced it, and gathered out the stones thereof, and planted it with the choice Vine, &c: And he looked that it should bring forth grapes &c.*

2 *Similitude.* Secondly, the *Prophet David* useth the *Similitude* of a fruitfull tree to expresse the Condition of a Godly man. *Psal:* 1. 3. *He shall be like a Tree planted by the Rivers of Waters, that bringeth forth his fruit in due season, his Leafe also shall not wither, and looke whatsoever he doth it shall prosper.* So againe, *Jer.* 17. 8. *He shall be as a Tree planted by the waters, and that spreadeth out her Roots by the River, and shall not see when Heate commeth, but her Leafe shall be greene, and shall not be carefull in the yeare of Drought, neither shall cease from yeelding fruit.*

3 *Similitude.* Another *Similitude* our Saviour useth to expresse the Condition of his Church drawne from the *Vine*. *Jo.* 15.1. *I am the true Vine and my Father is the husbandman:* every *branch*

in

in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. As the Branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee except yee abide in me, Vers. 4.

Another *Similitude* is between *Naturall and Mysticall Grafting*, Rom: 11. 17. Concerning the calling of the *Gentiles*, and rejection of the *Jewes* for a time. *If some of the Branches be broken off, and thou being a wild Olive tree wert grafted in amongst them, & with them partakest of the root and fatnesse of the Olive tree,* Ver. 23. *And they also if they abide not still in unbeliefe shall be grafted in, for God is able to graft them in againe,* Vers. 24. *For if thou wert cut out of the Olive tree, which is wild by nature, and wert grafted (contrary to nature) into a good Olive tree, how much more shall these, which bee the naturall branches, be grafted into their owne Olive tree?* 4 *Similitude.*

Fiftly, The condition of the *Church* is figuratively, & by Allegories described by *Solomon* in his *Songs, Chap.* 4. 12, 13. And amongst other figures and resemblances there us'd, one is taken from an *Orchard or Garden of Fruit-trees. A garden inclosed is my sister, my spouse. Thy Plants are an orchard of Pomegranates, with pleasant fruits.* Likewise Cant: 2: 3: *like the Apple-tree among the trees of the wood, so is my beloved among the sonnes; I Sate downe under his shadow with great delight, & his fruit was sweet to my taste.* 5 *Similitude.*

Sixtly, A Fruit-tree beares the figure and resemblance of our *Saviour Christ* in the description of *Spirituall Paradise* Revel. 22. 2. *In the midst of the street of it, and of either side of the River was there the tree of life, which bore twelve manner of fruits, and yeelded her fruits every month, and the Leaves of the Tree were for the healing of the Nations.* And againe Chap. 2. 7. *To him that overcommeth I will give to eat of the tree of life, which is in the midst of the Paradise of God.* 6 *Similitude.*

Concerning

Concerning *Similitudes* between *Materiall* and *Mysticall Fruit-trees*, see the *Observations* following in the second part.

5 *Argument.*

Another *Divine Argument* may be this.

God hath threatned to withhold his blessing in these things, if we do not obey him, and hath in displeasure often deprived men of the same for their *disobedience*, which proves them to be of *value* and *worth:* For when God is displeased with a people, or particular persons, and will shew it by some correction, that he may bring them to repentance, he doth it not by withholding, or taking from them some small matters, that they can easily spare without griefe or trouble, for that would worke no effect, but by withholding or depriving them of something that's precious, and deare to them, the want or losse of which, will sad the heart: which course God hath observed with people, concerning these particular blessings. As appeares.

1. This was part of two of the *ten Plagues*, wherewith *Ægypt* was punished, Exod. 9. 55. *The haile brake every tree of the field.* And as the *Prophet David* hath it, Psalm. 78. 48. *He destroyed their Vines with haile, and their Mulbery trees with frost:* and Psalm: 105. 33. *He smote their Vines also, and Fig-trees:* and Ex. 10. 5. *Locusts did eat all the Fruit of the trees which the haile had left.*

2. Secondly, among the *signes of Gods displeasure* against *Israell:* this is one, Amos. 4. 9. *I have smitten your Fruit-trees, &c. yet have you not returned unto me, saith the Lord.*

3. Thirdly: The *Prophet* calls to mourning, Joel. 1. 12. For, *The Vine is dried up, the Fig-tree languisheth, the Pomegranate tree, the Palme tree also, and the Apple tree, even all the trees of the field are withered, because joy is withered from among the sons of men.*

4. Fourthly: God in displeasure for sin tells them, Deut. 28. 39. 40. *Thou shalt plant Vineyards and dresse them, but shalt neither drinke of the wine, nor gather the grapes, for the wormes shall eat them. Thou shalt have Olive trees throughout all thy coasts, but shalt not anoint thy selfe with Oyle: for thine Olive shall cast her fruits.* And God bids *Moses* tell the people, if they would not obey, *their land should not yeild their increase, neither should the trees of the land yeild their fruits.* The like againe, Zeph. 1. 13. Amos 5. 11. Esay, 17, 10. Hosea 2. 12.

Ano-

Another *Divine Argument* may be this.

God hath promiſed theſe things as bleſſings to ſuch as obey him, and from time to time performed it: Not to be lookt upon as things of light, and triviall conſequence, but to be conſidered as ſtrong engagements to obedience. When God hath beene well pleaſed with a Nation, or particular perſons he hath often ſhewed it (among other tokens of his love) *by multiplying the fruits of their trees*, encouraging them to *plant Fruit-gardens*, and promiſing his bleſſing thereon. As we ſee. 6 Argument.

1. God (by his Prophet) encourages his people in *Babylon* to build, and to plant, Jer. 29.5. *Build ye houſes, and dwell in them, and plant gardens and eat the fruits of them.*

2. And in the promiſe of their returne, this was one of the bleſſings God would beſtow on them, Amos. 9.14. *And I will bring againe the captiuitie of my people Iſraell, and they ſhall build the waſt citties, and inhabite them, and they ſhall plant Vineyards, and drink the wine thereof, they ſhall alſo make gardens and eat the fruit of them.*

3. Thirdly, When they came into *Canaan* that pleaſant land, this is mentioned as one of the bleſſings, Neh. 9.25. *They poſſeſſed houſes full of all goods, wells digged, Vineyards and Oliveyards, and fruittrees in abundance.*

4. And among the ſhowers of bleſſings (as the Prophet calls them) this is one, Ezek: 34.27. *The tree of the field ſhall yeeld her fruit.* And Ezek: 36.29. *I will multiply the fruit of the Tree.* The like of many other places, Mal. 3.10, 11. Joel. 2.21, 22. Levit: 26.3, 4. Eſay 65.21, 22. Levit. 19.23. &c.

And thus much of the ſixt *Divine Argument from the promiſes of God, and performance of them, in theſe things* to his people.

Another *Divine Argument of the Dignitie and value of Fruit-trees, and the art of planting*, is from *two generall commands given by the Apoſtle Paul*, which though they mention not theſe things in explicite and plaine tearmes, yet they are commended to us *by plaine and cleare implication, and deduction*: for as out of *generall promiſes* we may draw, and deduct perticulars, and make applications from them; So alſo from *generall commands and directions.* 7 Argument.

The firſt *Command* is that of *Paul* in his Epiſtle to *Titus* Ch. 3. 14. *Let ours alſo learne to maintaine good works for neceſſary uſes,*

that they be not unfruitfull: here's a generall *Command*, out of which one particular may be derived for the preſent purpoſe. The Apoſtle here, by *Good workes*, meanes good works as they are towards the maintenance of the *Commonwealth, or a particular Family* with neceſſary commodities and uſefull things, as *Honeſt Trades, and Imployments*, as the Margint renders it.

Now it is cleare, *this worke and imployment of Planting Fruit-trees, is a good worke for neceſſary uſes*, ſeeing the life of man may by it be maintained with ſo many neceſſaries belonging to it: See *Profits of an Orchard*, pag. 21.

This being ſo, the *Apoſtle* (then) bids us *learne to do it*, as if he ſhould ſay, get ſome skill in it, and be doing then *uphold and maintaine it*.

The ſecond *generall Command* is that which the *Apoſtle* writes to the *Philippians*, Chap. 4 8. *Whatſoever things are True: whatſoever things are Honeſt: whatſoever things are Juſt: whatſoever things are Pure: whatſoever things are Lovely: whatſoever things are of Good Report: if there be any Virtue, if there be any Praiſe, thinke on theſe things*.

Now it is eaſy for a man to ſpeake of many particular *Imployments*, which have upon them the *Characters and Marks* here mentioned: but of them all, I know not one (except Divine Imployments) that hath theſe *Marks* ſo clearely ſtampt upon it, as this *Imployment* of the husbandman in *Planting Fruit-trees*. *This Imployment* anſwers exactly to the *Apoſtles Rule*, as it were face anſwering face in the glaſſe: for what particular labor is more *honeſt*, more *juſt*, more *pure*, more *lovely*, of better *report*? what hath more *Virtue*? what hath more *Praiſe* then it? See what hath been ſaid in the *Praiſe and good report* of it, and the reſt of the *Properties*, at large, already mentioned, *pag. 6. 7. 8. &c.*

Now this being ſo, then we ought to follow the *Apoſtles Command*: If there be any *Virtue*, if there be any *Praiſe* (ſaith he) *thinke on theſe things*. The words are very Emphaticall: *whatſoever, and if there be any praiſe*. His meaning is, whatſoever the worke be, though mean in the eye of the world, yet, if there be but any one of theſe *Characters and Marks* upon it, it is worthy to be followed, then how much more when it has them *All*, and that ſo eminently, as that every eye ſees them. *Thinke on theſe things*, ſaith he, firſt to ſearch out what *works and imployments* are markt with theſe *Characters*;

Character and them, *think on such* to like, and chuse them, to set about them, to follow them, & make such things our professions *for the praise of God, and profit of men.*

And so much for the seaventh *Divine Argument.*

Another *Divine Argument*, is from *Gods command for the preservation of fruit-trees:* He layes a speciall charge upon men for their safety and preservation, as we see, Deut. 20. 19, 20. *When thou shalt besiege a city a long time in making war against it, to take it, thou shalt not destroy the trees thereof, by forcing an Axe against them, for thou mayest eat of them, and thou shalt not cut them downe, to further thee in the siege, for the tree of the field is mans life*, Vers: 20. *Only the trees which thou knowest that they be not trees for meat, thou shalt destroy, and cut them downe, and thou shalt build Bulwarks against the city that maketh war with thee untill it be subdued.* Although this Scripture may be taken in an *Allegoricall sence*, as signifying to us Gods care *of Mysticall Fruit-trees*, his people *being Trees of righteousnesse of the Lords planting*: yet the same may also be taken *in a litterall sence*, and as som Godly men conceive, is a positive binding Law even at this day. 8 *Argument.*

We see God ingeminates, and repeats his charge to preserve the *Fruit-trees, being trees for food, and nourishment of mans life*, they must not be destroyed, though it were on so great an occasion as to further the siege against their enemies. He leaves *other trees, such as are not trees for meat, such as beare no fruits*, to be cut down and destroyed, as they have use for them in the war, but they must not spoyle, nor meddle with the *Fruit-trees*.

I have discovered these *Divine Arguments of the dignity and value of Fruit-trees, and the art of Planting*, to stir up and encourage men to so good a work, to a work of so great and many advantages to the Commonwealth.

And because *Humane Arguments*, are likewise prevalent with men, observe them also for further encouragement. 1. *Humane*

The first *Humane Argument of the dignity and value of Fruit-trees, and the art of Planting* is from *Presidents*, or *Examples* of wise and learned men, of great and good men in former ages, who have practised this Art. *Argument.*

Examples either in *Virtue* or *Vice*, are powerfull with men, (especially *Examples of great ones*)

Brevius iter per exempla, quàm per præcepta.

Its much easier to prevaile with people by *Examples*, then by *Precepts*, or *Rules*. And if *Examples* of great ones, even in things evill, are so powerfull, as they are with most men, how much more then should they be prevalent *in honest, and vertuous things*: so that herein is a double inducement, the *Example*, and the *Vertue*: here is a twofold Argument concurrunt and met in this imployment of *planting fruit-trees*: *Presidents*, and those of the highest: *Philosophers, Kings, and Emperours*. Secondly, *Vertue*, and that of the chiefest Nature that secular Imployments have in them.

So then observe some *Examples* recorded by antient Authors *in this imployment of planting Fruit-trees*.

Pog. Florent. *Plures excellentis doctrinæ viri, & Philosophandi studio, &c.* *Many famous and learned men* (saith he) *studious in Philosophy, have delighted in this course of life, and found therein abundance of pleasure, and contentment*.

Joan. Bap. Port. *Si dignitas Agriculturæ accedit ex iis qui eam tractaverint Regalis Ars & dignissima erit*. If the dignity and esteeme of this *Art* may be drawne from those who have beene conversant in it, then it is a Kingly Art, and chiefest of all others

Reges & Imperatores summosq; Magistratus, &c.

Cyrus King of *Persia*.
Philometrus
Heronus
Archelaus
Attalus
} King of *Asia*.
Evax and *Avicen*:
Kings of *Arabia*.
Solomon King of Israel
Telaphanus.
Antonius Pius.
Elizeus.
Numa.
Sportanus.
Alcinous.
Mithridates the great.
Alexander the great.
Diocletian, Emperour of *Rome*,
And many others.

Kings, Princes, Roman Emperours *and the highest powers on earth, have not disdained to performe the works of an* Orchard *with their owne hands, and taken delight therein*.

Mascall *saies*: *Many great Lords and Noble personages, have left their Theaters, and goodly exercises, and have given themselves to* Planting and Grafting, *and have accounted nothing of higher commendation*.

The

The second *Humane Argument of the dignity and valut of Fruit-trees and the art of planting, is from the praises of ancient and late writers, and the suffrage, or generall consent of all people.* 2. *Humane Argument.*

Works and imployments that have the *praise* but of some persons only, we cannot conclude the worth and dignity thereof from such praises, because selfe and siniſter ends may sway in the minds of such: but those imployments that have the *Praise of all*, and where there is a concurrence, and consent of minds *in all people in the praise thereof*, (of the *Good*, as well as the *bad*, of the *Learned* as well as the *unlearned*, of the *Wise*, as well as the *unwise*) these probably are good and vertuous.

Now this *art and imployment of planting Fruit-trees*, hath the joynt and unanimous consent, not onely of *greateſt persons of the world*, but likewise of *all persons in the world*, ther's none hath ill will towards it, none hath any thing to say against it, *but all without exception, give it their good word, and speake in the praise of it.*

If men doe but speake of it, they'l commend it, and say, *its a goodly imployment, its both a pleasant and profitable worke, its good for a Commonwealth, it enriches whole Countries*; to this purpose men usually speake of it: what ancient and late writers have said in the praise of it, may be seen, pag. 8, 9, 10, *&c*

And for the second *Humane Argument* thus much.

The third *Humane Argument of the dignity and value of Fruit-trees and the art of planting is, Argumentum ab utili*, from the *Profits* that are receav'd thereby. 3. *Humane Argument.*

Let us see then what *Profits* may be had from an *Orchard or Garden of Fruit-trees.*

Profits arise from an *Orchard* many waies: one way is to mans *Estate*: and that in two respects: first, *in respect of house keeping*, and provision for his family all the yeare 1. *In the Family.*

Secondly *in respect of sale.*

Such as have good Orchards know by experience that they are very profitable for meat, and drink, all the yeare long, many good dishes they make of Fruits, and many wholsome and pleasant drinks, *Sider, Perry, Cherry-Wines, &c.* Which are not bare nourishing but have other speciall properties, they moderately coole and refresh the spirits in heate of *Sommer*; & besides they keep the body from grosse and superfluous humours, and carry downe the seed of diseases, which else would lodg and grow in the body, and at length spring out to the prejudice of health.

Of the healthfullnesse of these *Liquors*, See the use of Fruits. *pag.* 70.

2. *For Sale.* Secondly, *Fruit trees are profitable to the Husbandman in respect of sale of the fruits*, when a man has more then he can spend in his house; especially to such as live neare some great *Towne* or *City*, where they have vent at pleasure. The *Poet* saw the *Profits of an Orchards*, when he said

Non illis deerat, quod pauperis exigit usus,
Interdum locuples à paupere multa petebat.
The Orchard doth with fruit the poore supply,
With which he doth the wealthie gratify.

The *Profits of an Orchard* once come to good perfection (doth) exceed the profits of Corne (upon like quantity of ground) many times over. As hath beene computed and set downe by those that (I suppose) well knew the value of both. And touching *Profits to the Estate* thus much.

2. *Profitable to the body.* Secondly, *An Orchard or garden of Fruit-trees*, (and Imployment about the same) *is profitable to the body, first in respect of health, secondly in respect of long life.*

1. *In respect of Health.* What is a greater earthly blessing then *perfect health of body*? some have said *valetudo est summum bonum*: Health is the chiefest earthly good thing: what will not men doe for *health*, they will set body and mind and all on work for *health*: they will part with *friends, house and lands, silver and gold*, and all for *health*.

Now *health* is preserved: first, *by moderate and seasonable exercise*, in the *Orchard*, the labour that preserves health must not be too violent, it must be but *ad ruborem, non ad sudorem*, as some advise: to bring the body to a temperate and gentle heat, not to immoderate sweating.

Hist. Life and death *p.* 412. & 269.

The

The *Lord Bacon* adviſeth to exerciſe cauſing rather *perſpiration then ſweating*, and ſaies further, that an idle life doth manifeſtly make the fleſh ſoft and diſſipable, but robuſt exerciſe, (ſo it be without overmuch ſweating, and wearineſſe) maketh it hard and compact, which advanceth health.

Secondly, *Health* is preſerved *by freſh and wholſome Ayres*, which in heat of ſommer is found in *Arbors, Seats, and Walks in the garden of Fruit-trees*. The aforeſaid *Author* tells us the *ayre* in ſommer is predatory and hurtfull through the heat of the ſun, and therefore ought (as much as may be) to be excluded from the body. Now there is no *freſh wholſome ayres, and coole ſhades* to be found any where in ſommer ſeaſon, better then theſe *in the Orchard, or garden of Fruit-trees* ſo the Poet

Opaca prebent arbores umbracula,
Prohibentq́, denſis fervidum ſolem comis.
'Green Canopies the ſhady trees us lend
Gainſt ſcorching ſun, boughs thick, whilſt they extend.

Thirdly, *Health* is preſerved, *by pleaſant and wholſome Odors, and perfumes found in the Garden of Fruit-trees*, all the *ſpring* and *ſommer*, by *digging the Earth*, and from the *Leaves* and *bloſſomes of Trees*:

Lo: Ba: tells us, the vapours of freſh earth by digging, condenſe and refreſh the ſpirits. *Hiſt.* Life and Death, *p.* 207, and 208.

And that *Leaves of trees falling* towards *the middle of Autumne, yeild a good refreſhing to the ſpirits*.

But the moſt *pleaſant and wholſome Odors*, are from the *bloſſomes* of all the *Fruit-trees*, which having in them a condenſing and cooling property are therefore, not ſimply *Healthfull*, but are accompted *Cordiall*; chearing and refreſhing the Heart and vitall ſpirits.

Now the *ſpirits* (as this *Author* obſerves) are the *Maſter-workmen* in the body, and as the *uppermoſt Wheele* which turneth about the other wheeles in the body; and therefore whatſoever is Healthfull and refreſhing to the ſpirits, works (powerfully) good effects in the body: And that ſpeedily and ſuddenly: as the Author ſaies, *Vapors and Affections worke compendiouſly upon the ſpirits*. *Hiſt.* Life, and Death, *p.* 183. and 410.

Of the *Healthfullneſſe of Odors* ſee more at Large, in the title *Pleaſure of the ſenſe of ſmelling in a Garden*: *Hiſt.* Life and Death, *p.* 236.

Fourthly,

Fourthly: *Health* is preſerved by *wholſome meats and drinks* all the yeare from the *Garden of Fruit-trees.*

The ſpirits of the body in ſommer ſtand in need of cooling and condenſing, and what meats and drinks more proper for that purpoſe then *diſhes and drinks of the fruits of an Orchard.* They are both *Alimentall* and *Phyſicall*: they *cure diſeaſes, and preſerve health:* diſcharging the body of the beginning, and ſeeds of many diſeaſes.

2. *In reſpect of long life.*

Secondly: *A Garden of Fruit-trees is profitable to the body* in reſpect of *Long life.*

How much have men valued *long life*, in all ages of the world, what ſtrange courſes have ſome taken to extend their life to a great length: ſome have liv'd in *Caves and Rocks*, and ſequeſtred themſelves from ſociety with men, and betaken themſelves to a ſtrict Monaſticall courſe, that they might ſtretch out their life, and be ſaid to live.

Yea amongſt *Chriſtians* who though they deſire to be diſſolved and to be with Chriſt. Yet in ſome reſpects *long life* is to be accompted a bleſſing, and is ſet before us as an encouragement to obedience: as we ſee Deut. 32. 47. *The feare of the Lord is your life, and through this ye ſhall prolong your daies.* *And* Prov. 3.1,2. *My ſonne keep my Commandments for length of daies, and long life ſhall they adde to thee:* the like in many other places. Now I ſay: An *Orchard or Garden of Fruit-trees is profitable to the body for Long life:* and that in ſeverall reſpects.

Prov. 10. 27. Prov. 9. 11. Pſ. 91. 16.

All theſe foure laſt mentioned meanes for *Health*, the ſame likewiſe conduce and are *profitable to long life*: wherein lies another part of their excellency and worth: for as the *Lord Bacon* obſerves: ſome things are profitable for an *healthfull*, but are not good for *long life*, but all theſe conduce as well to *long life*, as to *health*: ſo that *Moderate exerciſe*, 2. *freſh Ayres*. 3. *pleaſant Odors*. 3. *Wholſome meats and drinks*, (which are all had in an *Orchard or Garden of Fruit-trees, are* (alſo) *all profitable to long life.*

Hiſt. L. D. pag. 179. & 180.

The foreſaid Author ſaies: *The ſpirits are the maſter workmen of all the effects in the body, and therefore in the intention of long life ought to be firſt placed.*

Hiſt. L. D. pag. 383. & 414.

So then: whatſoever worketh upon the ſpirits for their refreſhing, and vigor, is *profitable to long life.*

The operation upon the ſpirits, and their waxing freſh and vi-

gorous

gorous, is the moſt ready and compendious way to *Long life*. Now an *Orchard or Garden of Fruit-trees, and imployments therein*, worke upon the ſpirits for their refreſhing two waies. *Hiſt. L. D. pag. 235.*

Firſt by the *Organs of the Body*.

Secondly, by the *Affections of the Mind*.

Touching the firſt, viz. *The operation upon the ſpirits through the Organs of the body, ſee at large in the pleaſure of the five ſenſes.* p.35.36. &c.

Concerning the operation upon the ſpirits by the *Affections of the mind*, I ſhall here ſpeake, and mention only *three Affections* of the minde which worke powerfully upon the ſpirits, conducing *to long life*.

One *Affection of the Mind* which works effectually upon the ſpirits for *Long Life* is *Hope*. 1. *Affection, Hope.*

The *Lord Bacon* ſaies, *Hope* is moſt beneficiall of all the *Affections, and doth much to the Prolongation of life, if it be not too often fruſtrated, but entertaineth the fancy with an expectation of good: therefore* (ſaith he) *they which fix and propound to themſelves ſomething as the marke and ſcope of their life, and continually, and by degrees goe forward in the ſame, are for the moſt part* long-liv'd; *&* Hope *is as a Leafe-joy, which may be beaten out to a great extenſion, like gold.* *Hiſt. L. D. pag. 224.*

Now the diligent Husbandman in this *art of planting Fruit-trees*, has good and ſure grounds for *Hope*, not only from many *Promiſes in the Word*, but likewiſe ſubordinate grounds from *Reaſon and Experience*. This *Hope* is ſowen with the ſeeds of his Fruits, and ſprings up with them, and ſo from yeare to yeare his *Hope* growes and increaſeth with his *Fruit-trees*. He laies before him, and conſiders what great *Profits and Pleaſures* are comming towards him, he ſees by experience what a plentifull harveſt of *Profits and Pleaſures* others receive from *Orchards and Gardens of Fruit-trees*, which are as *fuell*, or *food* to nouriſh and feed *Hope*, and hold it in ſtrength and vigor; and when he begins to receive *Profits and Pleaſures* from his *Fruit-trees*, theſe refreſh *Hope*, and make it grow from ſtrength to ſtrength with his Fruit-trees: and thus from yeare to yeare *Hope* is continued and increaſed, and all this while the ſpirits are refreſhed, as *Hope* is refreſhed, and are kept thereby vigorous and ſtrong, and in a pleaſed temper and condition, and being the *Maſter-Workmen* in the body, or *firſt wheele* (as the Author ſaies) they worke upon

all the parts of the body, for *Prolongation of life.*

And so much concerning the *operation upon the spirits by Hope.*

2. *Affection, Joy.*

Another *Affection* of the mind which in this imployment works upon the spirits for *long-life, is joy.*

Hist. L. D. pag. 221.

The foresaid Author saies: That this *Affection of Joy works so powerfully on the spirits, that some great Joyes comming suddenly, and unexpectedly, do overmuch attennate, and diffuse the spirits.* But now ther's no danger of the suddennesse of *Joy* in these things, whereby to raise and over much diffuse the spirits; for such things as cause *Joy* in the imployment of *planting Fruit-trees*, are *expected, and waited for, and Hope prepares the way for Joy. Joy* is a cleare, shining, beautifull *affection*, and rises some degrees higher then *Hope*: *Joy* in the use of earthly things is lawfull in its seasons: ther's *a time to rejoyce*, as well as *a time to mourne:* And there is a lawfull *joy* in harvest, in gathering in the fruits of the Earth, *Esay* 9. 3. It is commanded and allowed of God, *Deut.* 12. 16. *Thou shalt rejoyce before the Lord thy God in all that thou puttest thine hand unto.* And againe, *Deut.* 16. 15. *Because the Lord thy God shall blesse thee in all thy encrease, and in all the workes of thine hands, therefore thou shalt surely rejoyce.* A Christian may *rejoyce* in the Lord in the use of earthly blessings. And in this imployment of *Planting Fruit-trees* there are many grounds and occasions of *rejoycing:* The *joy* of the Husbandman is not a flash and so away, but it is *a setled and habituall joy*, and is renewed from time to time: which is the very thing the aforesaid Author speaks off, in giving instructions concerning *Long-life. This life* (saies he) (*as much as may be*)

Hist. L. D. p. 228

is so to be ordered that it may have many renovations, and the spirit by continuall conversing in the same actions may not wax dull. And againe, *One thing above all is gratefull to the spirits, that there be a continuall progresse to the more benigne: and no doubt* (saith he) *it furthereth* Long life, *to have all things from our youth to our elder age mend, and grow to the better.*

Pag. 232.

Pag. 164.

Now this imployment of *Planting Fruit-trees* is above all humane arts, most sutable to these *Rules*, whereby this *Affection of joy* is kept fresh and vigorous, which also keeps the *spirits* cheerefull and lively: for herein *are many renovations, and a continuall progresse to the more benigne, and things minding and growing to the better. Joy* is continually renewed from yeare to yeare, yea, in divers seasons of the yeare, there are fresh and new *joyes.*

In

In the *ſpring* of the yeare *joy* ſprings a freſh in beholding the *ſeeds, and young Grafts and Plants* ſpring forth vigorouſly and ſtroogly. And the *buds and bloſſomes* breathing forth pretious and pleaſant *Odors, rejoyce and delight* the inward and outward ſenſes, promiſing a plentifull Harveſt *of Fruits in Autumne*; and all the Sommer long *joy* is cheriſhed, with *coole freſh ayres, ſinging of Birds, ſight of abundance of Fruits*, burd'ning all the Trees, delighting the Eye with their beautifull formes and colours; and in *Autumne joy* is renewed againe with a rich and plentifull Harveſt of Fruits; and all the Winter long *joy* is nouriſhed and fed with a free uſe of all the *Fruits, and Wines, and Delicates* made of them. So here's a ſucceſſion of *joyes*, one following on the neck of another, whereby the *ſpirits* are ſtill kept in a cheerfull temper and condition, and ſo work powerfully on the *groſſer parts* of the body, conducing to *Long-life*.

Concerning the lawfulneſſe of rejoycing in earthly bleſſings, with a Caution: See afterwards.

Another *Affection of the Mind* which (in this imployment) works powerfully upon the ſpirits for *Long-life*, is *Admiration*. 3. *Affection, Admiration.*

The *Lord Bacon* ſaies: *Admiration and light Contemplation, are very powerfull to the Prolongation of life.* This *affection* aſcends a ſtep higher then the other two, for as *joy* riſes higher then *Hope*, ſo *Admiration* higher then *Joy*. *Hiſt. L. D. p. 225.*

It is our duty to *Admire* God in his workes, which is a ſtep higher then ſimply to praiſe him. When we look upon the works of a skilfull *Artificer*, and commend it, it is for his credit; but when we admire, and wonder at it, this is a higher commendation. The Holy *Prophet* would have us ſearch out, and wonder at the works of God, Pſ. 111. 2. *The works of the Lord are great, ſought out of all them that have pleaſure therein.* Verſ. 3. *His work is honourable and glorious:* and he calls us to this duty of *Admiration*; *O come hither and behold the works of God, how wonderfull he is in his doings!* Pſ. 111. 4. He hath ſo done his *Marveilous works that they ought to be had in remembrance.*

Now in this *Imployment of planting Fruit-trees*, are many things to be ſeen, and underſtood to cauſe *admiration*, which works effectually upon the ſpirits for *Long-life*.

Baptiſt: Port: ſpeaking of the *wonderfull effects of Grafting*, ſaies, it is an *admirable Art*, and the chiefeſt part of the husbandmans work. *Lib. de Cult. & Inſitionc. Ch. 17.*

Artem inſitionis admirabilem eſſe ac totius Agriculturæ nobiliſſimam partem, voluptuoſam, utilem, &c. When he conſiders the ſtrange effects of Grafting, he falls a wondering, *O mira inſitionis poteſtas! &c.* And *Mizaldus* ſpeaking of *grafting*, ſaies, *Inſitionis ope artificioſâ, multa ad ſtuporem uſq; miranda fieri*, many things may be done even to *admiration*.

Auſtin wonders at theſe things. *Quid majus mirabiliuſq; ſpectaculum eſt, quàm cum poſitis ſeminibus, plantatis ſurculis &c? In exiguo grano mirabilior, præſtantiorq; vis eſt &c. What more ſtrange things are to be ſeen in Nature, then in ſowing ſeeds, ſetting and graſting young plants, and ſuch like works? In a ſmall ſeed there is a wonderfull and admirable power and vertue.*

Many *ſtrange things* may be found in this imployment.

1 Will it not cauſe *Admiration* to conſider that a huge and mighty body, (the biggeſt of all bodies whatſoever that have life) does ariſe of a ſmall *kernell or ſeed*, that that *ſeed* ſhould containe in it (*virtually or potentially*) a great *Tree*, with all the properties of it, and retaine its nature exactly in every particular?

2 Will it not cauſe *Admiration* to ſee goodly, wholſome and beautifull fruits, come forth of rough, and crooked Trees? eſpecially to obſerve the manner of their comming forth, the care that nature takes to ſecure and preſerve the *ſeed* of the Fruit, by covering it with the *Buds*, *Bloſſomes*, *Skin* and *ſubſtance* of the fruits, with the *Core*, *Stones*, or *Shells*, and alſo with the *leaves of the Trees*.

3 Will it not cauſe *Admiration*, to conſider that the nature, and properties of a great tree, are incloſed, and lye in every ſmall twig, yea, in every *Bud* of the tree, even in the *leaſt Bud*, yea in the *Root* of that *leaſt Bud*, (in ſome no bigger then a pins point) which *Bud* being ſet on a ſmall Plant (according to Art) will grow to a Tree in all reſpects like to that whence it was taken?

4 Will it not cauſe *Admiration* to conſider how many ſeverall ſubſtances are made *of one ſimple ſubſtance?* for of the *Sap* of Trees is made the *Barke*, *Wood*, *Pith*, *Leaves*, *Buds*, *Bloſſomes*, *Stalke*, *Fruit* and *Seed*.

5 Will it not cauſe *Admiration* to conſider that *Grafts* or *Buds* ſet upon *Wild ſtocks* (ſuch as naturally bring forth ſower, harſh and naughty fruits) that though the *Grafts and Buds* be nouriſhed by that *harſh and different ſap*, and receive all their ſubſtance and growth from it, that yet theſe *Grafts*, and *Buds* ſhould

retaine

retaine their own natures, and not be altered into the nature of the *ſtock* whereon they grow, but have power to digeſt, change, and aſſimilate this harſh and ſower ſap, into their owne ſweet and pleaſant natures, and bring forth fruits accordingly?

Will it not cauſe *Admiration* to ſee little ſmall Plants (of but two yeares old (and ſome but of one yeare, if grafted) to hang full of fruits, and to be able to beare them forth to their naturall bigneſſe and goodneſſe, and notwithſtanding to make a large and ſufficient growth the ſame yeare? 6

Will it not cauſe *Admiration* to ſee the buſie and induſtrious *Bees* to gather *Honey*, even from the flowers, or bloſſomes of *bitter Almond-trees*, and other flowers and Plants, that to our ſence are bitter and unpleaſant? 7

Will it not cauſe *Admiration* to ſee very many, and very great fruits hang upon onely one *ſmall and ſlender twig*? A great *Author* notes it for a *ſtrange thing*, that all the nouriſhment which produceth (ſometimes) ſuch great fruits, ſhould be forced to paſſe through ſo narrow necks, as the *ſtalk of the Fruit*. 8 L.B.Hiſt.L.D. pag. 85.

But may it not be accounted a more *ſtrange thing* to ſee five or ſix, or more, faire and large fruits to hang upon a ſlender twig, little bigger then the ſtalke of each particular fruit growing on it?

Will it not cauſe *Admiration* to ſee one Tree hang full of *different and ſeverall kinds of fruits*, as an *Apple-tree* with all, or many kinds of *Apples*, or a *Cherry tree*, with all, or many kinds of *Cherries*? So of other kinds of trees: to ſee one tree hang full of fruits different in their *Formes*, *Colours*, *Leaves* and *Bloſſomes*, which may be done by *Grafting*, *or Inoculating* ſo many ſeverall kinds of *Buds*, or *Grafts* upon one tree. 9

Will it not cauſe *Admiration* to ſtand upon a Mount in the midſt of a faire large Orchard in the ſpring time, and to behold round about a multitude of ſeverall ſorts of Fruit-trees, full of beautifull *Bloſſomes*, different in their *ſhapes* and *colours*, raviſhing the ſence with their ſweet Odours, and within a while turned into faire and goodly fruits of diverſe *Colours and Kinds*; the Fruit-trees gorgeouſly arrayd with green leaves, and various colour'd fruits, as with ſo many pretious *Jewells and Pearles*. 10

And thus much touching the operation upon the ſpirits in order to *Long-life*, by theſe three *Affections, Hope, Joy, Admiration.*

3. *Profitable to the mind.* Thirdly: This *imployment of planting Fruit-trees is profitable to the mind.* Firſt in reſpect of *Knowledge.* Secondly in reſpect of *Affections.*

1. *In Knowledge.* This work is profitable to the *Mind* by ſtoring it with variety of *Objects*, and *profitable Notions* both *Naturall, Morall*, and *Spirituall.*

How variouſly does Nature diſcover it ſelfe in *Planting, Grafting, Budding, Bloſſoming, and bearing Fruits.* So that ſuch as are ſtudious in the ſearch of the *ſecrets of Nature*, may obſerve the proceſſe and courſe thereof in manifold reſpects about theſe things.

And multitudes of *Experiments* may be drawne out for *uſe* and *profit.* If men will but joyne *Contemplation and Action, Study and Practiſe* together, they ſhall find (even in this one Volume or book of the Orchard) many uſefull and fruitfull *Leſſons*, for temporall and ſpirituall advantage. See the obſervations, in the ſecond part of this work.

2. *In Affections.* And as the imployment is *profitable to the mind* in reſpect of *knowledge*: ſo alſo in reſpect of the *Affections*, by offering many fold *Divine Meditations*, by occaſion whereof the *affections* of the ſoule may (with the help of the ſpirit) be raiſed, and turned into a ſpirituall temper.

How fitly does the *Garden of Fruit-trees* offer unto us that moſt profitable and fruitfull *Meditation of our firſt fall, and originall ſinne*, whereof we were all guilty *in ſuch a Place*; even *in an Orchard or Garden of Fruit-trees*: in which Meditation our *affections* ſhould work to lay our ſelves low in our owne eyes, to abhor our ſelves: and to exalt God, and abundantly to joy in the infinite & boundleſſe mercy of God in Chriſt, in that he took pitty on poore *Man* when he was fallen, but paſſed by the Angels when they were fallen, (*Creatures* by creation more excellent then *Man*) and left them in an irrecoverable ſtate of miſery. But in the *ſame place*, even ſo ſoon as we had ſinned, promiſed us a Saviour, and when the fulneſſe of time was come, ſent him into the world. In conſideration of theſe things, our *Affections of Love to, joy in, and Admiration of God* ſhould be inlarged, and boundleſſe. O the height and depth of the *Mercy and Juſtice* of God, towards the *Angels Juſtice*, but towards

us *Mercy*. What can we render unto the Lord for this his infinite mercy? Now seeing he looks for nothing but *Love, and Praise*, let us begin it here, that we may hold on to all eternity.

Fourthly, *Planting Fruit-trees is profitable to the Name* of the Planter. Fruit-trees are *living, lasting monuments*, and beare up, and perpetuate the *Name* of him that Planted, & laboured about them, both while he lives, and in generations after. A late Author * saies, that *Apple-trees* and *Peare-trees* (and some other kinds of Fruit-trees) on good land, and duly ordered, will last 800 or 900 yeares. 4. *Profitable to the name.*

* Lawson: *a Planter of forty or fifty yeares experience; in his Booke. pag.* 47.

What earthly thing is better then a *good Name? Solomon* tels us Eccl:7.1. *A good name is better then pretious oyntment*: and againe, Prov:22.1. *A good name is to be chosen before great riches, and loveing favour is above silver, and above gold*: One saies, *The best temper of mindes desire a good name, and the lighter, popularitie and applause.* L.B. *Nat. Hist. pag.* 258.

A good name is not onely to be desired, but to be highly prized, and to be reckoned the chiefe of earthly blessings, not onely for the *beauty of it*, but also for the *permanency of it*, it abides when *friends, riches, life and all is lost.*

Now one way to gaine and keep *a good name* is by *Gifts and Benefits*: The worst temper of minds are wonne, and held by *Gifts and good turnes*: it's naturall to all creatures to love those that do them good, and who can *so easily* give *so great, so many* and *so acceptable gifts*, as the husbandman, that yearly nurseth up multitudes of *Fruit-Trees*, and hath store of *pleasant fruits, wines, and delicates* made of them? While he lives he bestowes *young Fruit-trees, fruits*, and many acceptable gifts out of his *Orchard*, and being dead, his *Orchards, Gardens, and Fruit-trees* live and flourish, and occasion a remembrance of his *Name* for many *ages* after him.

And secondly, as *Gifts and good turnes* gaine *a good name*, so also to be conversant and imployed about works for the *Publique and generall profit of a Commonwealth*: such works produce the same effect.

We know, all labours and imployments that bring both *Profit and Pleasure*, are approved and praised of all, though the advantage be but to a private family; how much more when they are for a *Commonwealth?*

And

And besides this *Morall Consideration*, God hath promised th great blessing of a *good name* to them that are conversant in goo imployments, Rom. 13. 3. *Do that which is good, and thou sha have praise of the same*, Rom. 2. 10. *Glory, honour, and peace, to ever one that worketh good, upon the Jew first, and also on the Gentile.*

So then, the worke of *Planting Fruit-trees* is *profitable to t name* of the Husbandman, both while he lives, and in Generation after him.

5. *Profitable to others.*

Fiftly, An *Orchard or Garden of Fruit-trees* and the imployme about them is *profitable to others*: First, in the present times; Se condly, in time to come.

This *profit to others* is by bestowing our fruits on friends an neighbours, and such as want. For though God require not t himselfe (as formerly) *the first of all the fruits of all trees, yeare yeare*, Nehem. 10. 35. Yet God requires yeare by yeare, when h bestowes all upon us, that we should give a part to himselfe again that is, to his poore members that want them.

This is the way to obtaine a blessing upon all our labours. Deu 15. 10. *Thou shalt surely give unto him (that is, unto thy poor Br ther) and thine heart shall not be grieved when thou givest unto hi because that for this thing the Lord thy God shall blesse thee in all t works, and in all thou puttest thy hand unto.*

A Gift to the Poore is a gainfull *Gift*, for by it a man becom *Creditor* to his *Creator*. Prov. 19. 17. *He that giveth to the poor lendeth to the Lord, and the Lord will recompence him.* Eccl. 35. 1 *The Lord recompenceth, and will give thee seaven-times as much.*

Likewise the fruits of an Orchard are *profitable to others* that bu them: the *Buyer* having good and profitable Commodities fo his money, has profit thereby, as well as the *Seller*.

Yea, This labour *is profitable to others* in time to come, *Qui si runt Arbores, alteri seculo prosunt.* After ages receive much pro also: When our selves and others have receiv'd our full portion profit, then Fruit-trees are left to Children, and posterity to recei Profit many Generations after.

And thus much touching the *Third humane Argument*, from th *Profits* that are receiv'd from a *Garden of Fruit-trees.*

The *fourth Humane Argument of the Dignity and valus of Fruit-trees and the Art of Planting, is Argumentum à voluptate,* from the *Pleaſures* that are receiv'd thereby. 4. *Humane Argument.*

Pleaſure is called *ſal & condimentum vitæ*. The ſalt that ſeaſons all things to us. In all that a man has *pleaſure* in, it is that which makes it acceptable. *Pleaſure* (as one ſaies) is the *Good* of every thing, and a patterne of Heaven.

Now, we find *pleaſure* in an *Orchard or Garden of Fruit-trees* ſutable to all the *Senſes* of the body. And here's a mixture of *pleaſures with profits:* for divers objects of the ſenſes are both *pleaſant and profitable*: this imployment is richly furniſht with both:

And as I have ſhew'd ſome particulars wherein *profit* conſiſts, ſo likewiſe I will ſhew ſome particulars wherein *pleaſure* conſiſts, in the uſe of a *Garden of Fruit-trees*.

Each *ſenſe* hath its particular *pleaſure*.

Firſt for the *ſenſe of hearing*.

It is a *pleaſure to the Eare* to heare the *ſweet notes and tunes* of ſinging Birds, whoſe company a man ſhall be ſure to have in an *Orchard*, which is more pleaſant there, then elſewhere, becauſe of other concurrent *pleaſures* there: a *Conſort of Muſick* is more pleaſant then upon a *ſingle Inſtrument*. The Poet took notice of this *pleaſure*. 1. *Pleaſure of the ſenſe of Hearing.*

Aves Canoros garrulæ fundunt ſonos,
Et ſemper Aures cantibus mulcent ſuis.
Melodious ditties chirping Birds indite,
Whoſe pleaſant ſongs, our raviſht eares invite.

And beſides, ſomething more this *ſenſe* may receive from an *Orchard* (though it have leaſt ſhare of *pleaſure* therein of any of the *ſenſes*) by *hearing* the ſlow motion of *Boughes and Leaves*, by ſoft and gentle aires, ſometimes (as it were) with a kind of ſinging or whiſtling noiſe, which will eaſily induce a ſweet and pleaſant ſleep in ſommer time (if a man be diſpos'd) in ſome cloſe coole Arbor, or ſhady ſeat.

Secondly, the ſenſe of *Touch* may have *Pleaſure* in an Orchard from the coole fruits, and leaves of Trees, ſmoothing and bruſhing the face therewith, which is refreſhing and cooling in heat 2. *Pleaſure of the ſenſe of Touch.*

of Sommer. But *this ſenſe* receives *Pleaſure*, chiefly by the *ſhade of Trees* in ſommer time. Coole refreſhing Ayres are found in cloſe *Walks*, *Seats*, *and Arbours* under and about the Trees, which keep off the burning heat of the ſunne.

Opaca prebent arbores umbracula, prohibentque denſis fervidum ſolem comis,

Greene Canopies the ſhady Trees us lend
'Gainſt ſcorching ſun, boughes thick whilſt they extend.

Yea, they do not ſimply keep off the heat of the ſunne, but likewiſe much coole the ayre by its contact of theſe coole bodies, *Trees*, *Fruits*, and *leaves*; coole freſh ayres in heate of ſommer are ſought for, and are not onely *Pleaſant* but exceeding *profitable* and healthfull to the body. Here *Profit and Pleaſure* meet and imbrace each other. And hereto agrees the *L. Bacon*, who ſaies, *Hiſt. L. D. p. 241.* *excluſion of aire is profitable to Long-life: for ayre is predatory to long-life through the heat of the ſunne, and ought (as much as is poſſible) to be exluded from the body.* Now what better place is there, to exclude the heat of the ſunne from the body in ſommer ſeaſon, then amongſt the *ſhady trees*, *Arbours and Walkes in the Orchard?*

It's laid for a ground, *That condenſing the ſpirits in their ſubſtance is available to long-life*, which (*he tels us*) *is done moſt effectually by coole ayres. Refrigeration, or cooling of the body from without is above all things neceſſary to long-life.* L. B. *Hiſt.* L. D. *p. Ca. 11. Pag. 425*

So then; the *Pleaſure this ſenſe* receives from a Garden of Fruit-trees is to be much eſteem'd.

Thirdly, *The ſenſe of ſight*, partakes of *Pleaſure* in an Orchard, in beholding the exact *Order* in Planting of the Trees, their decent *formes*, the well compos'd *Allies*, *Walks*, *Seats*, *and Arbours* therein: for *Order and curious formes* of things much *delight the ſight*: of this ſee L. Bacon at large. 3. *Pleaſure of the ſight.* *Nat. Hiſt. p. 225*

Likewiſe, *the ſight* is delighted with pleaſant and delicate *Colours of the Leaves*, *Bloſſomes*, *and Fruits*, That ſhew themſelves in great variety, *Curious Colours*, eſpecially the *Colour greene* is accounted helpfull to the ſight:

Fons, ſpeculum, Gramen, Oculis ſunt alleviamen:
Greene graſſe, cleare glaſſe, and fountaines pure
Refreſh Eye-ſight, long to indure.

Here againe *Profit and Pleaſure* meet.

And

And as foule and odious objects presented to the *sight*, cause a dislike in the spirits, that they retire and shun such objects, so *contrario verum*, the contrary holds in *delightfull and pleasant* objects of the sight, the spirits thereby are delighted. He saies, *Objects of the sight, as comming into a faire Garden, or into a faire roome, richly furnished, and the like, doe delight and exhilarate the spirits much.* The beautifull flowers of various colours, amongst the lovely Bloomes of trees, and Plants, what a glorious shew will they make. *See L.B. Nat. hist. pag. 199. Nat. hist. p. 224*

Flores nitescunt, discolore gramine,
Pinguntq; terras gemmeis honoribus.
Gay flowers woven with discoloured grasse,
With rich imbroidered Robes the earth compasse.

Is it not a *pleasant sight* to behold a multitude of Trees round about: in *decent forme and order*, bespangled, and gorgeously apparelled with *greene Leaves, Bloomes, and goodly Fruits*, as with a rich Robe of imbroidered work, or as hanging with some pretious and costly *Jewels, or Pearles*, the Boughs laden, and burdened bowing downe to you, and freely offering their ripe fruits, as a large satisfaction of all your labours?

Aspice curvatos pomorum pondere ramos,
Ut sua, quod peperit, vix ferat Arbor onus. *Ovid.*
The laden boughes with weight of Apples crack,
And Trees to beare their burthens strength doe lack.

Fourthly, the *sense of smell*, may likewise have its share of *pleasure* in a Garden of Fruit-trees. *L. Bacon* saies, *the smell of new and pure earth, excellently refresheth the spirits*, he saies, *a certaine great Lord who lived long, had every morning, immediately after sleep, a clod of fresh earth laid under his nose, that he might take the smell thereof*, and againe, *Good earth newly turned up, hath a freshnesse and good sent.* And that the *Leaves and branches of some trees are odorate and sweet*. He saies likewise, that the *Leaves of Trees falling towards the middle of Autumne yeeld a good refreshing to the spirits.* And that *the Mosse of some Apple-trees hath an excellent sent, and is used of Perfumers*. 4. *Pleasure of the smell.* *Hist. L.D. p. 207. p. 208.* *Nat. hist. Cent. 9. p. 210.* *Nat. hist. Cent. 6. pag. 136.*

But chiefly The *Pleasure this sense* meets with is from the *sweet smelling blossomes* of all the fruit-trees, which from the time

of their breaking forth, till their fall, breath out a moſt precious and pleaſant odor; perfuming the ayre throughout all the Orchard.

Nat. hiſt. Cent. 4. pag. 102. The ſame Authour obſerves: That the moſt *Delicate Smells* are from thoſe Plants whoſe Leaves ſmell not, and amongſt other things he mentions *Bloomes of Apple-trees*.

Nat. hiſt. Cent. 9. pag. 210. Hiſt. L. D. pag. 295. And in another of his *Experiments*, he ſaies, *that generally thoſe ſmells are moſt grateſull and pleaſant, where the degree of heat is ſmall: for thoſe things doe rather wooe the ſenſe, then ſatiate it. And prefers coole ſmells before hot for comforting of the heart.*

Now, The *Bloomes of Apple-trees*, Peare-trees, *Cherry-trees*, and ſuch like, have ſmall degrees of heat, and therefore the *Odor is pleaſant and wholſome*.

And beſides the *pleaſure* of this perfumed ayre, it is alſo very profitable, and healthfull to the body. Here againe, *Profit and pleaſure* meet and imbrace. *An Odores nutriunt*, is a queſtion amongſt *Philſophers*: ſome hold ſweet perfumes nouriſhing, doubtleſſe they give a great refreſhing to the ſpirits, and whatſoever delights, and cheers the ſpirits is without controverſie very advantagious to the health of the body; for the ſpirits are the chiefe workers in the body, from which proceed all, or moſt of the effects wrought in the body, good or bad, according to the temper of the ſpirits.

Sweet perfumes work immediatly upon the ſpirits for their refreſhing, but *meat and drink*, by ambages and length of time: ſweet and healthfull Ayres are ſpeciall preſervatives to health, and therefore much to be priſed.

Is the Curative part of Phyſick ſo worthy and excellent, as the preſervative part? Its better to ſtand faſt, then to fall and riſe againe.

Now, a *ſweet perfumed, freſh, wholſome Ayre* (which is chiefly found in *Gardens of fruit-trees*) is greatly available to that purpoſe, as well as *pleaſant to the ſenſe*.

5. *Pleaſure of the Taſt.* Fiftly: the *Senſe of Taſt* has its *pleaſure* in an Orchard. *This ſenſe* meets with *pleaſure* at all times of the yeare from the fruits of an Orchard. The *pleaſure* of the other *ſenſes* are to be had but at ſome ſeaſons of the yeare only. This *ſenſe* hath *pleaſure* from all ſorts of ripe, and raw fruits, beſides meats and drinks and many dainties made of them. The ordinary food they afford all the yeare

yeare, and the more delicate for Banquets, are also good and healthfull to the body, as well as *pleasant to the tast*. Here againe, *pleasure and profit* meet and imbrace, so the Poet:

Hortus salubreis præbet corpori cibos,
Oblectat Hortus, avocat, pascit, tenet.
The garden to the body gives sound and healthfull meats,
The Garden pleases most, draws, holds, and feeds with delicates.

In the heat of sommer, what place is fitter for the table, then some *sweet, shady, coole Arbour in the Garden*? And what meats better befitting that time of the yeare, then some *dainty dishes made of the coole fruits of the Orchard*? At which time cooling and refreshing the spirits from within and without by coole Ayres, and coole meats, and drinks, is most advantagious for *health and longe life*: for these are the cheife meanes (at that season) to keep the spirits in a fine, pleasant, equall temper; yea some fruits have higher vertues ascribed to them then barely to nourish, some *Apples* are accounted *Cordialls*; *Avicen* saies, *that both the tart and pleasant Apples strengthen the heart, and to such as are troubled with hot infirmities, they are a singular helpe*. *Confortant Cor, proprie odorifera, dulcia, & acetosa, &c.* Lib. 3. cap. 569.

L. Bacon reckons *Peare-maines among coole Cordials*. *Hist. L. D.* 298.

So then: when fruits are not onely healthfull but also pleasant to the tast, there is a double worth in them.

Consider now what has been said for the *Pleasure of the Senses*; And if it be so acceptable to have the *pleasure*, though but of one *sense*, what will it be when there is a concurrence and meeting of all together, which may be had in a *Garden of Fruit-trees*? so the Poet.

Non desit Hortis, & voluptas maxima,
Multisq; commixta modis jucunditas:
Tribuit colenti multiforme gaudium.
There wants not in Gardens great pleasure to the mind,
And outward senses many mixt pleasures find,
They yeeld unto the Artist Joyes of divers kind.

Profits. We see what a plentifull and joyfull Harveſt of *Profits* and *Pleaſures* may be yearely reaped from an Orchard or Garden of Fruit-trees.

Here's *Profit* of divers kinds.

1. Firſt to a mans *Eſtate:* and that in two reſpects. Firſt, *in reſpect of houſekeeping, with meats, and drinks all the yeare.*

Secondly, *in reſpect of Sale, either the fruits in their kinds, or Cider, Perry, and wines,* made of them.

Secondly, Here's *Profit to the body,* and that in two reſpects. *Firſt in reſpect of Health, by moderate exerciſe, freſh-Aires, pleaſant Odors, and wholſome Meats, and drinks.*

2. Secondly, *in reſpect of Long-life, by operation upon the ſpirits through the Organs of the body, the Eare, Touch, Smell, Sight, Taſt, and through the Affections of the mind, Hope, Joy, Admiration.*

3. Thirdly, Here's *Profit to the Mind.* And that *in two reſpects, Firſt in reſpect of knowledg, Naturall, Morall, Spirituall,* Secondly, *in reſpect of Affections.*

4. Fourthly, Here's *Profit to the Name,* and that in *two reſpects, firſt in this life, by Gifts, and benefits, Secondly after death by Fruit-trees as living Monuments.*

5. Here's *Profit to others,* and that in *two reſpects, firſt to the poore, and the Rich freinds, or enemies, in the preſent times; ſecondly, to poſterity, or future ages.*

Pleaſures. Here's likewiſe *Pleaſures* of divers kinds.

1. Firſt to the *Eare, and that in two reſpects,* firſt, *by ſweete tunes of ſinging birds:* ſecondly, *by gentle motion of Boughes, and leaves.*

2. Secondly, Here's *Pleaſure to the Touch,* and that in *two reſpects,* firſt, *by coole fruits, Boughes, and Leaves:* ſecondly, *by coole freſh Aires.*

3. Thirdly, Here's *Pleaſure to the Eye,* and that in *two reſpects,* firſt, *by exact and decent formes of Trees, Alleyes, Walkes, Seats and Arbours:* ſecondly, *by curious colours of the bloſſomes, Leaves, and fruits.*

4. Here's *Pleaſure to the ſmell,* and that in *two reſpects:* firſt, *from freſh Earth digged up:* ſecondly, *from the Leaves, and Bloſſomes.*

5. Fiftly, *Here's Pleaſure to the Taſt,* and that *in two reſpects: firſt, from ripe, and raw fruits.* Secondly, *from diſhes and drinkes made of them.*

Some

Some employments as they are *Profitable* in one reſpect, yet they are *unprofitable* in another: yea perhaps are full of hazard and danger: either to the *ſtate, body, mind, or name*; but this imployment preſerves, and is profitable to all theſe. Some imployments are pleaſant to one ſenſe, but not to another, perhaps unpleaſant, and hurtfull: but in this there's an Agreement and conſent of *Pleaſures to all the ſenſes*.

And as there is a mutuall conſent and concurrence of all the *Profits* among themſelves, and of all the *Pleaſures* among themſelves, ſo likewiſe there is a mutuall conſent and concatenation of the *Profits* with the *Pleaſures*, one imbracing another, one ſupporting and upholding each other.

Five waies of Profit, each of them in two reſpects,
And five wayes of Pleaſure, each of them in two reſpects!

Here's *Profit* and *Pleaſure* running along hand in hand, meetly matched together, being the moſt rich and beautifull *King* and *Queene* in all the world.

Thus having ſhew'd the great *Praiſes* that are given to this Art of Planting Fruit-trees, and ſome *Divine* and *Humane Arguments* of the Dignity and value thereof, and likewiſe the *Profits* and *Pleaſures* that are received from an Orchard or Garden of Fruit-trees, I think it meete to give a Caution concerning temporall *Profits and Pleaſures*.

A Caution in the uſe of Earthly things.

It's true; We have liberty to ſeeke earthly *Profits* and *Pleaſures* in our Callings and to rejoyce in them, but yet with care, and circumſpection: and with due regard to Circumſtances.

There is a Rejoycing in Earthly bleſſings which God allowes to us, Deut. 26. 11. *Thou ſhalt rejoyce in every good thing which the Lord thy God hath given thee.* And Deut. 12. 16. *Thou ſhalt rejoyce before the Lord thy God in all that thou putteſt thine hand unto:* and againe Deut. 16. 15. *Becauſe the Lord thy God ſhall bleſſe thee in all thy increaſe, and in all the workes of thy Hands, therefore thou ſhalt ſurely Rejoyce:* And when our wayes pleaſe God he ſaies: *Goe, eat thy bread with joy, and drink thy wine with a merry heart,* Eccl. 9, 7. Solomon ſaies Eccl. 5. 18. *Behold: that which I have ſeene, it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſunne, all the daies of his life which God giveth him, for it is his portion:* and Chap. 2. 24. *This I ſaw, That it was from the hand of God.*

No

No doubt we may use these and other earthly blessings with Rejoycing: but all the danger is, least we take too much liberty herein, and breake beyond our bounds.

These *Profits* and *Pleasures* being multiplied in the Garden of Fruit-trees, we had best beware of reaching after them too earnestly: *Latet Anguis in Herba*, A subtle serpent lies hid among these pleasant flowers, and seekes to bite us by his temptations, who has as much (or more) malice, and policy now, as formerly against our first Parents, whom he deceived *in a Garden of Fruit-trees*.

Men may become *Idolaters* ere they be aware, and so are many, even among Christians: in worshiping *Profit*, and *Pleasure*, Setting up these two for their house-hold *Gods*. The Prophet tells us, Ezek. 14.3. *Men set up their Idols in their heart*, and give that to them which is due only to God.

The difference between using & enjoying a thing De doctrinâ Christi. lib. 1.

We may easily mistake between the use of earthly blessings, and the enjoyment of them.

Austin tells us, no earthly blessings are properly to be Enjoy'd, but used only: *Res aliæ sunt, quibus fruendum est, aliæ quibus utendum; illæ quibus fruendum est, beatos nos faciunt, istis quibus utendum est, tendentes ad beatitudinem adjuvamur, & quasi adminiculamur, ut ad illas, quæ nos beatos faciunt, proveniamus. There are some things (saith he) which are to be enjoy'd, others to be us'd; those which we ought to enjoy make us happy, such as we ought to use only, are those whereby we are furthered, and are as succors, aids and helps, to bring us to those things which may be enjoyed and make us happy.*

He tell us, whom, and what we may enjoy, *Fruendum est Patre, & filio, & Spiritu Sancto. Beatum est ad tale bonum pervenisse, quo amplius non potest. The Father the Sonne, and blessed Spirit are to be enjoy'd. And its true blessednesse to attaine to that good, which is the highest.*

So then: God onely is to be *enjoyed*, and the good things of this life onely to be *used*, as helps and furtherances unto God. We had need therefore take heed of falling in love with Earthly things: The foresaid Author tells us the danger of it. *Si eis quibus utendum est frui voluerimus, impeditur cursus noster, & aliquando etiam deflectitur, ut ab his rebus, quibus fruendum est, obtinendis vel retardemur, vel etiam revocemur inferiore amore præpediti: Etsi amœnitatis*

De doct. Christ. lib. 1.

tates itineris, & ipsa gestatio vehiculorum nos delectarent, conversi ad fruendum his quibus uti debuimus: nollemus citò viam finire, & perversâ suavitate implicati alienaremur à Patria, cujus suavitas faceret beatos. That is: If we fall to enjoying of such things as we ought but only to use, we are thereby hindred in our course, and many times even turn'd out of it. And as to the obtaining of those things which we ought to enjoy (by the love of earthly things) we are call'd back from them, and much retarded, and stop't in our way to them: And if the *Pleasures* and *Contentments* of the journey and the carriage, by which we are conveyed, over much please and delight us, then we turne to *Enjoying* of those things which we ought but onely *to use*, and therefore are unwilling to come to our journeys end, and are intangled in corrupt delights, and brought thereby to be estranged from the Countrie, the sweetnesse and pleasure whereof maketh blessed.

Wee see then, when God gives us blessings largely, and gives us leave to use them freely, we are in danger to forget him: We had need therefore to set a watch, or guard upon our hearts, least *Profits* and *Pleasure* steale it, and keep it to themselves. But what a shame is it we should have fewest thoughts of God, when he is most mindfull of us. And that we should fall so much in love with the *Token*, that we forget *Him that sent it.*

And now: having answered the doubts and discouragements that have hindred some from entring upon this part of the Husbandmans work, The *Art of Planting Fruit-trees*; and shew'd the great esteem that all men have of it, and the value and dignity thereof from *Divine and Humane Arguments*, what a rich confluence of *Profits and Pleasures* are (from time to time) brought unto us by it, with a *Caution* in the use of these things.

What remaines, but that I also discover how we may obtaine our desires herein by what meanes the work may be done, with *most speed, and best effect? Which I shall now endeavour to doe.*

I shall first speak of *a Nursery of young Plants*, and shew the manner of sowing of *Kernells*, or *Seedes of Fruits* and their preparation and ordering (by *Grafting and Inoculating*) for transplanting into *Orchards*, *Gardens*, or *Fields*: (although some may plant an Orchard a more speedy way, to buy young trees ready grafted, *Of the Nursery.*

or to plant ſtocks of divers yeares growth, and after they have growne a yeare or two to graft them.)

I ſhall ſet downe all theſe things as briefly as I can, ſo that withall I make them plaine to the intelligent Reader, laying down the moſt materiall, and eſſentialls thing concerning this *Art:* For long and tedious diſcourſes (about things that may be comprehended in few words, (as many uſe) they doe often miſlead men, ſo as it is not eaſy to ſee the moſt materiall things concerning their ſubject, or what they drive at; whereas a breife, and plaine diſcovery of them may better be comprehended, and remembred.

**But as for Apricott-ſtones, it is beſt to keep them (in ſand) till October, or neere the ſpring, before we ſet them; becauſe if they be ſet early, when the fruit is ripe they commonly ſpring up before winter, and then being very tender the froſt kils them: ſome* Peach-ſtones, *and other* Plum-ſtones, *will lye in the ground, untill the ſpring come Twelvemonth & then come up: therefore conclude not they will never ſpring up, though not the firſt yeare.*

1. Firſt then: Let there be a Plot of ground (more or leſſe) digged up about the time when Fruits are ripe, and let all the *Graſſe, Weeds, Roots, Stones, &c.* be clean picked out, and the ground caſt into Beds about a yard broad, & ſpaces betweene about a foot in breadth, to paſſe between them, to *ſow, ſet, weed, &c.* And then procure *Kernels of Apples, Peares, Crabs*, Cherry-ſtones, *Plum-ſtones, and the ſeeds of divers kinds of Fruits, and theſe may be ſet, and ſowed, from the time that the fruits are ripe, untill the ſpring (except in froſt) in this manner.

Having made the Beds levell with a Rake, ſprinkle the ſeeds upon them all over, each kind by themſelves, and ſet, or ſow the ſtones by themſelves, then take a ſpade, and turne in the ſeeds and ſtones about a handfull deepe or leſſe, and after rake them all over, and (that none may be left uncovered) ſift ſome ſmall mould with a *Sive* or beſprinkle it with a ſpade all over them, and ſo let them reſt all winter.

Preſerve ſeeds from Mice.

And carefully obſerve that *Mice* devoure not *the ſeeds in Winter*, if you perceive it, ſet *Traps*, and lay *Rats-bane* to deſtroy them. Though you cannot ſee the *Mice*, yet if they have beene there (as commonly they are) it may be perceived by divers ſmall holes up and downe the ſeede beds, where they have devoured the ſeeds and ſome husks will lie above ground.

In the *Spring or Sommer*, let them be weeded, from time to time, cleane, and if the weather be dry, let them be watred now and then, and they will make a growth the ſame yeare according to the ſtrength, and goodneſſe of the ground wherein they grow. Plants comming of ſeeds or ſtones, are far better then *Suckers* from Roots of Trees, although ſuch are good and uſefull for ſtocks alſo.

In

In *Autumne* when they have done growing, let them be tranſplanted into other Beds of ground prepared for that purpoſe, thus: Let the ground be digged, and caſt into *ſquare Plots*, or *long Plots*, as you will, and laid levell with a Rake, then ſet the *young ſeed Plants* therein in this manner. Having caſt up the Borders handſomely on each ſide, ſtretch a *Line* from one ſide to the other: then take a *Setting-ſtick* (that is, a hard peece of wood about a yard long with a handle at the top, and made ſharp at the end, or pointed with iron) and thruſt it into the ground halfe a foot deep, (or according to the length of the Roots) cloſe to the *line*, and make *holes* all along from one end of the *line* to the other, about *halfe a foot*, or more, as you will: And having prepared the *ſeed Plants*, by cutting off all the *ſide Twiggs*, and the *ends or bottome of the Rootes*, ſet them in order in the holes to the top of their Roots, and cloſe the mould about them: Draw the *biggeſt* firſt, and ſet them by themſelves, and the *leaſt* by themſelves. Then take up the line, and ſtretch it againe, about a foot from the other *Plants* and make holes, and prune more *ſeede Plants*, and ſet them as before.

Then take up the line, and ſtretch it againe, a foot and halfe from the Plants laſt ſet, that there may be a convenient ſpace of ground to paſſe between to weed the Plants, and *to Graft and Inoculate them* (being growen fit.) And having made holes, and pruned the Plants, ſet them as before.

And thus ſet the *Nurſery* throughout, and many of theſe will be ready after one yeare to *Inoculate*, and after two yeares or three, to *Graft*. Yea, many may be fit to Graft after the firſt yeare.

Be ſure to *tranſplant all young ſeed-Plants*, for by that meanes they get *good Roots*, which of themſelves thruſt downe *one ſingle Roote*, for the moſt part. And being growne two or three yeares after *Inoculating*, or *Grafting*, they are fit to *tranſplant*, to make *Orchards*, or into *Fields*, & *Hedges*, at a competent diſtance, as ſhall be ſhewed when I ſpeak of *ſetting Trees*. *Remove all ſeed Plants.*

Thus men may in a few yeares prepare multitudes of *Young Trees* for themſelves and others, to give or ſel as they pleaſe.

Some procure *Crab-ſtocks* from the woods, and ſet them to graft on, having growne a yeare or two: but theſe ſtocks are not ſo good as thoſe that come of ſeed. We ſee by continuall experience many

Remove ſeed Plants after the Sommer.

are deceived by them though ſome may doe well.

And further obſerve; not onely to remove all ſeede plants as before, but let it be done the *next Autumne or Winter*, let them have but *one ſommers growth from the ſeed*, before they be removed to be prepared in the Nurſery, though they be never ſo ſmall; for there is advantage in it, above thoſe that grow where they are ſowen *two or three yeares* before removing: for theſe *ſmall ſeed plants* are not only eaſily drawen up, & eaſily ſet againe (with a ſmall ſetting Inſtrument) but alſo (their Roots being but ſhort) they taking Root, and ſpreading their Roots *neere the top of the ground* they are eaſily taken up, and removed (after Grafting) having growen three or foure, or more yeares, whereas ſuch as grow *two* or *three* yeares upon the ſeed bed before removing, they thruſt their Roots very deep in the earth, and are not onely hard to be drawne up, but likewiſe their Roots when ſet againe, muſt of neceſſity (though a great part be cut off,) be thruſt downe very deep into the earth, & then ſuch ſpread their Roots deep for they thruſt their young Roots from the loweſt part, where the root was cut off, and ſo they neither have ſo good nouriſhment from the earth, (as ſpreading below the beſt ſoyle) nor are they ſo eaſily to be tranſplanted when they are ready, as thoſe other which are drawne the *firſt yeare*, and ſet very ſmall as before.

Beſides, the top of the Earth is the beſt ſoyle, as having the Sun, and Raine *all the yeare.*

This is very conſiderable, and therefore obſerve it: I underwent great inconveniences when I came to Removing, before I found out this obſervation.

The time of Grafting.

Now for the the manner of *Inoculating* and *Grafting* theſe Plants, being thus prepared, and grown fit.

Firſt, concerning *Grafting:* wherein we muſt conſider the *time: February* and *March* (uſually with moſt) are the too cheife *Monthes* for *Grafting*, but we may begin ſooner, and its beſt ſo to do, eſpecially with *Cherry*, and *Plum-Grafts*: If the weather be open without froſt, in the beginning of *January*, or in *December*. Yea I have grafted ſome (with good ſucceſſe) in *November*, and ſooner, but in the *beginning of January* we may begin, if froſt hinder not. And ſuch as have multitudes to *engraft* muſt needs begin early, els they'l want *time*.

Grafts of *Cherry* and *Plum-trees* muſt *be grafted* ſooneſt, becauſe they bud ſooneſt. And be ſure to begin with them, ere they begin to *Bud* forth, and then with *Peare-trees* and *Appletrees*.

Grafts

Grafts of any kind may be gotten and kept *many daies*, or *many weeks*, the cut ends, or the one halfe in length, being covered with mould; or they may be *Grafted* immediately, ſo ſoone as they are gotten. *Graft* none but thoſe of one years growth, only the laſt years ſprout, the faireſt and thickeſt are beſt: They may be carried many miles, being bound up cloſe (from end to end) in a hay band, or better in a Box of Mould, or their ends ſtuck in clay. *How to keep Grafts.*

That this worke may the more effectually be done, we muſt have fit *Tooles*, and inſtruments for that purpoſe: First a good *ſharp-knife*, and ſtrong, to cut off the top of the ſtocks. A neat *ſharp-ſaw*, to cut off the head of ſome ſtocks which are growen too bigg for the *knife*: alſo a little *Mallet* and wedg to cleave the bigg ſtocks, a ſmall *Pen-knife*, to cut the *Grafts* (as I ſhall ſhew anon) and keep it very ſharpe for this purpoſe onely; There muſt be likewiſe *Clay* prepared with *horſedung*, and Tanners haire well mixed together, as *Morter*, as much of the one, as of the other, and *Ruſhes*, or *ſtrong*, *ſoft Flaggs* to bind together the *Graft*, and the *Stock*. With a ſmall *hand-basket* to carry the *Grafts* in, with all the *Inſtruments* for the worke. *Inſtruments for grafting.* *What flags are beſt. See pag.*

Having theſe things in a readineſſe, the *time* being come, go to the *Stocks* that are ready (ſmall or great) And thoſe that are ſmall (about the bigneſſe of ones little finger (which are of a competent bigneſſe, and we looſe no time in making uſe of them) *Graft* them in this manner. *Manner of the Work.*

If they be *Cherry-Stocks*, or *Plum-Stocks* to make *Wall-trees* of, graft them low, within halfe a foot, or leſſe of the ground, but if they be for *Standards*, then Graft them an Ell, or yard and halfe high: thus.

Cut off the top of the *ſtock* in ſome ſmooth, ſtraight place, that may be anſwerable to the ſtraightneſſe of the *Graft*, when ſet on: Then prepare the *Graft* thus: obſerve which ſide is ſtraighteſt at the bottom, or biggeſt end, that ſo it may fit the ſtraight part of the ſtock when ſet on: Then cut *one ſide only of the Graft*, downe a ſlope about an inch long, or little more; either from the *knot* [a] or *ſeame* (if the part below it be ſmooth, and ſtraight) or els from a *Bud* or from any part: & cut through the *Barke*, at the top of the cut place, & make it like a ſhoulder that it may reſt juſt upon the top of the *Stock*, but cut not this ſhoulder too deepe, (only *The firſt way of Grafting, called ſliceing or Backing on.* [a] *Which is a circle round about the graft diſtinguiſhing the laſt ſommers growth from the former.*

through

through the Barke or little more) but cut the graft thin at the bottome of the cut place, yet leave on all the Barke on the opposite side, make this cut *smooth and even* from the top of to the bottome, without dints or ridges, (which is of speci concernment) that so it may be sure to joyne close to th *Stock*.

The *Graft*, being thus prepared, then go on to prepare the *Stock* further, lay the cut part of the *Graft* upon the straight side of th *Stock*: and measure just the length of the cut part of the *Graft* And (with a knife) take away so much of the *Barke of the Stock* but cut not any of the *Wood of the Stock*, then lay the cut-side the *Graft*, upon the cut part of the *Stock*, and let the *shoulder* of t *Graft* rest directly upon the top of the *Stock*, so that the cut-par of both may joyne *even, and smooth* all along, and so bind the together close, with some strong *Rushes or Flaggs*: then Clay then lay on every side, and an inch above, and as much below, some the *Clay* prepared as before, close it above, and below, and on ever side that no raine get in: and that's all that needs to be done s that time.

**If it may be upon the West, or South-West-side of the stock; because if so, these winds (which are most dangerous cannot so soone breake off the Grafts, as on the other side.*

This I accompt the best way of *Grafting*, for divers Reasons.

1. First: because in this way of Grafting we may make use o the Stocks divers yeares before they will be ready to graft i the Cleft: by this way of Grafting, the trees will be read to beare, before they will be ready to graft, the othe way.

2. Secondly: This kind of grafting is lesse hurt both to th stock, and graft; for cleaving the stock is danger, and hurt to it being cloven (as it must) in the middle to the very heart: where in this way of grafting it remaines whole, and entire, save onl a small part of the bark taken off.

And as for the graft; in Cleft grafting, it must be cut on both sides, to the heart, and made thin, but *in slicing or packing on*, it mus be cut only on one side.

3. Thirdly: When stocks are Cloven if they be somewha great, commonly the Raine, and aire gets into the cleft, and rot the middle of the stock before the graft can grow over t cover the head of it, which is not incident in this way of graf ting.

4. Fourthly

4. Fourthly: this way of grafting is much more easy to doe, and more sure to take and grow, then grafting in the Cleft, for the Graft and stock joyne more close and exactly, then can be in cleaving the stock.

5. As this way is easily done, and more sure, so also it is more speedily done, then any other kind of Grafting.

Secondly: there is another way of *Grafting small stocks*, such as are but just as bigg as the *Grafts* you mean to set on. And those *Stockes* are prepared thus: the top being cut off over against a smooth straight place, as before, the *Barke* of it must not onely be cut, but also the *Wood*, quite through to the back side of it at the top, directly like as the Graft is cut (as was said) in length as much as the cut part of the Graft; the manner of cutting the graft for this, is the same with the former; then lay the cut part of the *Graft* upon the cut part of the *Stock*, and let the top of the *Stock* (even the very bark of the outside) be directly under the shoulder of the *Graft*, that so the cut parts both of *Graft and Stocke*, may joyne, and answer one another, from the top to the bottome, and so bind and clay them as before. *Second Way of Grafting, called whip-Grafting.*

Thirdly: there is another way of *Grafting* generally practised, though not so sure a way as the two former: and yet a better way for *great stocks*, for none but *small stocks* are capable of the two former waies, it is thus: Those *Stocks* that are large (three or foure inches in compasse) must be cloven, the tops being cut off in a straight smooth place, cut the roughnesse of the top smooth with a sharp knife, then knock in a strong *knife or chissell*, a very little beside the *pith*, and if it be capable but of one graft, then be sure to cleave it on that side that is *smooth and straight*, if it be fit for two as it is, if it be about an Ell high, and a strong stock, then be carefull to chuse both sides smooth, being cloven with the knife, and a *wedg of Box*, or other hard wood knockt in, to keepe it open then prepare the *Graft*, *or Grafts* you mean to put in, cut both sides of the *Graft* aslope downe from the *knot or seame*, if it be straight, or else from a *Bud*, about an inch, or little more, shoulder both sides of the *Graft*, as was said of one side, for the other sort of *grafting*, and make it thin at the bottome. Let the *outside of the Graft* be somewhat thicker then the *inner side*, unless the stock be very big, if it be so great as to pinch the *Graft* much, *Third way of Grafting.*

much, then make the *inner ſide of the Graft thicker*, a very little that ſo it may preſerve the *outſide* from being pinch't too much.

A ſpeciall Rule. And in ſetting in all *Grafts* into the cleft, obſerve this for *moſt ſpeciall Rule*, *to joyne the inner ſide of the barke of the Graft to the inner ſide of the bark of the ſtock*, that the ſap may more eaſily come out of the *Stock* into the *Graft* to feed it, for the main current of the *ſap is between the barke and the wood.*

Some take care to ſet the out-ſides *even*, and *ſmooth*, but this is an *error* in practiſe; for we know the Barke of a big ſtock is much thicker then the bark of a ſlender graft, and if the *out-ſides* be ſmooth, and *even*, the *inſides* muſt needs be *uneven*.

But I ſay, to joyne *the inner ſides of both barks together along the cleft*, is the *Principall thing in Grafting* of ſuch big ſtocks.

The *Grafts* being thus placed in the *Stocks*, and the wedg pulled out, then *Clay* them cloſe on every ſide, an inch above the top of the ſtock, to the bottome of the Cleft.

Choiſe of Grafts. In chuſing *Grafts*, chuſe not thoſe that are very ſmall, and ſlender, they commonly fayle; but take the faireſt upon the tree and eſpecially thoſe that be fulleſt of Buds.

Some Grafts are to be grafted *longer* then others: If the Graft ſtocks about *an Ell*, or *yard and halfe high*, the Grafts upon thoſe ſhould be *long Grafts* that ſo (according to the number of the buds) they may ſpread into many branches, and be a faire head in a ſhort time: but if the ſtock be *low*, to be grafted neere the ground, and yet to make ſtandard Trees, then the Grafts need to be but ſhort, about *three* or *foure buds*, or but a *couple*; becauſe ſuch muſt ſhoote up upon *one ſingle ſhoote* (the reſt being cut off) about an Ell high, or as high as men pleaſe, before it ſpread into branches. But if they are for *Wall-trees* or for a *Fruit-hedg*, the long Grafts (of a Quarter of a yard) are better then ſhort.

Conſider the length of Grafts.

Graft every *Cyence* into its own kind: as all kind of *Apples* together, and alſo on *Crabſtocks* (which is the *wild Apple*) *Pear-Grafts* on *wild Pear-ſtocks*, and the like of other kinds: joyn not contrary or different kinds, they never come to perfection: as *Cherry Grafts on Plums-ſtocks*, or the like: Experience makes it manifeſt to be but loſt labour, they'l grow (it may be) a yeare, or two, and then die.

And in *choiſe of Grafts*, be ſure to conſider what Trees (of all kinds) are the beſt bearers, ſome kinds ſeldome miſſe, and ſome other kinds (though good fruits) ſeldome hit, and therefore take information from thoſe perſons, that know (by experience) the nature of the Trees in this regard, and accordingly chooſe, or refuſe Grafts from them. Obſerve the like in choyſe of *Vines*: The *Parſley Vine* of all other is beſt for theſe parts. *Obſerve the beſt bearing trees.*

The white Muskadine in the accompt of many, is as good, or better.

Such *Grafts* as are bound (as is ſaid of the two firſt waies of *Grafting*) muſt be *unbound* after a certain time, when they have well cloſed with the Stock; *about Midſommer* (or before) they will be faſt enough upon the Stock, ſo that they may without danger be *unbound*: but if they be not *unbound* the band ſometimes hinders their growth: unleſſe of ſome, where the band rots or breaks: and beſides the winds (when the grafts are growne big, and buſhie) will indanger the breaking of divers of them, unleſſe they be *unbound*, and alſo by ſome means ſupported, & ſtrengthened in the grafted place, which may be done, by tying a ſmall ſtick to them, a little above, and as much below the place where it is engrafted; but before you thus bind the ſtick to ſtrengthen the Graft, put a little Clay round about the engrafted place (being *unbound*) it will cauſe the ſap ſooner to cover the head of the ſtock. *Unbind Grafts.*

But & if the Grafts be Grafted neere unto the ground, or not above halfe a yard high, they will not be ſo much in danger of breaking by the winds, eſpecially ſuch whoſe growth is moſt into one ſingle ſhoot, or two; & ſuch as grow but upon ſmall, or weak ſtocks: as to ſuch this labour (in tying the Graft, to ſtrengthen it in the grafted place) may be ſpared: Thoſe that are *high ſtocks*, and of *ſtrong growth*, and ſhoot forth their Grafts *vigorouſly*, and into a *great head of many branches*, are moſt in danger of *winds*, eſpecially the *Weſt winds*, (which are commonly ſtrongeſt) for the firſt yeare, and more a week, or fortnight before and after Midſommer; being they are yet *tender*, and not well cloſed with the ſtock; ſo that *theſe* eſpecially muſt be taken care of in this regard, only for the *firſt yeare*, after there's no danger at all of *breaking of the winds*. Some kinds of *Flaggs* (wherewith wee bind grafts are ſo *tough*, and *ſtrong* that they will not *yeild* a jot, nor *break* with the

growth and ſwelling of the ſtock, and Graft, and therefore there is the more need to look to ſuch, to cut them, or unbind them as before is ſaid, els (as they hinder the growth of the Graft ſo alſo) they cauſe *dints* or *circles* in the place where they bind, the barke ſwelling on both ſides of the binding, and this makes the Graft more in danger of breaking, unleſſe unbound and ſtrengthned in that part, as before.

After *Grafts* have had their full growth the firſt yeare, they muſt be *Pruned*, ſuch as need *Pruning*: As *for Wall Plants* it no matter of how many Branches they ſpread, more the better but for thoſe that are Grafted low, & yet muſt be made ſtanderds leave onely one ſhoot, *the ſtrongeſt and biggeſt ſhoot*, and cut off all the reſt, and let not that ſtraight ſhoot begin to ſpread, till it be an *Ell long* at leaſt, rather more, and then let the Branches ſpread, and enlarge themſelves.

But herein obſerve: that unleſſe theſe young Grafts put forth *ſtrong and luſty ſhoot*, do not prune off the *ſide Branches*, leſt the body of the plant be too *ſmall*, and *limber* to beare his head; as is often ſeen in a Nurſery where plants grow cloſe, and neere together: if the body be very ſlender, then ſuffer ſome of the *ſide twigs* to grow untill the body be of a ſufficient ſtrength to beare the top.

And from yeare to yeare, prune off thoſe ſhoots and branches as are ſuperfluous and grow too neere one another, and preſerve onely ſuch as are fit to make the Tree of a comely forme. And if any ſpire up, and ſhoot to ſtrongly upwards in the middle of the Tree only, and ſpread not ſufficiently (as is often ſeen in *Peare-trees* and ſome other trees) cut off from time to time thoſe ſtrong ſhoots in the middle, and ſtill preſerve the outmoſt branches, for all fruit-trees, ought to ſpread as much as may be, ſo that the branches hang not too neer the ground.

And ſo much concerning *Grafting*, and alſo *Pruning* while they are young Plants.

I ſhall now ſpeak of the other worke whereby Fruit-trees are increaſed. *Inoculating*, or putting a ſmall Bud into a ſtock, which (as to the effects of it) is the ſame with *Grafting*, but differs much in the ſeaſon, and in the manner of the work.

The

The time for *Inoculating Buds* is about *Midſommer*, a fortnight before, and a fortnight after is the chiefe *ſeaſon* though Some Plants (full of ſap) may be done afterwards with good ſucceſſe. *Inoculating Buds.*

That this buſineſſe may be done to good purpoſe, it muſt be conſidered whether the *Buds* which we meane to get, are ſufficiently grown or not, they muſt not be *too young and tender*: and we ſhall find that ſome kinds of Trees have *Buds* ready ſooner then others. As the *Aprecott* eſpecially, and thoſe that ſhoot ſtrongly. Let then the *biggeſt and ſtrongeſt ſhoots* be cut from the Tree, that have growen ſince the ſpring, to that time, and cut of the top of the ſhoot (all thoſe *Buds* that are too ſmall and tender) and alſo cut off the Leaves of the other about a quarter of an inch from the *Bud*, and by that part left, we hold the *Bud*, being taken off the branch: but leave not on the whole *leafe and ſtalke*, as ſome doe, for the aire (by meanes of the leafe) extracts and drawes out the ſap of the *Bud* in a ſhort time, and ſo ſpoiles it.

Then goe to the Plants you intend to *Inoculate*, which muſt be like (as to the generall kinds) with the *Buds* that you intend to ſet on: as *Aprecott buds*, and other *Plum Buds*, on *Plum ſtocks* that are wild ſtocks: the *White Peare plum ſtock* is accounted the beſt to *inoculate Aprecot buds* on, or other choice *Plums*, it being a Plant full of ſap: and in chuſing *Buds*, or *Grafts*, be ſure allwaies to cut them from thoſe kinds that (experience ſhewes) are good *bearing Trees*. *Obſerve the kinds.*

Now in ſetting on the *Bud*, firſt make a croſſe cut *upon ſome ſmooth place* of the ſtock, (if it be for a wall-tree, then halfe a foot or a foot, or thereabouts from the ground) and from the middle of the croſſe cut, make another ſtraight downe, about an *Inch long*, or ſomething leſſe, only through the Bark, and with the end of a Pen-knife, raiſe up the Bark on both ſides, as much as to let in the ſmall *Bud*, then make haſt to prepare the *bud* (for a man muſt be quick at this work, elſe the Aire, by ſudden drying the *Bud*, and the cut part of the ſtock will much hurt:) Cut the bark on both ſides the *Bud*, and about a quarter of an inch above, and as much below the *bud*, let that end which is to be downwards a be little ſharp, that it may more eaſily goe downe, between the Barke, and wood of the ſtock, and throw away the barke on the

oppoſite ſide of the Bud, then with a *Quill* the one halfe cut away, or a *Pen of ſteele* (made thin for the purpoſe like the one halfe of a *Gooſe quil*) take off the *Bud and Bark*, by putting it between the Bark and wood; and be ſure there be the *root of the* Bud in it, if there be a little hole *in the middle of the Bud within*, then the *root* is not there, throw away that bud, ſuch will not grow, but the *Bud* being well taked off, then hold it by the ſtalk of the leafe, as before was ſaid, and put it carefully *between the bark and the wood* of the ſmall Plant prepared as before, and let the top of the *bud* joyne cloſe to the croſſe cut, in the upper end: then bind the *bud* with a ſoft *Ruſh*, or Flag that is ſtrong, bind it cloſe to the ſtock, eſpecially in the middle: where the *Root of the bud lies*, but not juſt upon the *Bud*. Then put upon the *Bud*, (and all over the place that is cut) a little *Clay* to keep out *Raine*, the *hurt* (*unne*, and *aire*, from getting in, and tainting the *Bud*.

Unbind buds in due time. After a certaine time the *Buds* muſt be unbound, and ſome ſooner then others; ſome ſtocks grow more in a week then ſome others in a month.

Now if this worke be done early in the yeare before Midſommer, upon young ſtocks very full of ſap, theſe may be unbound about twenty dayes after, or a *Generall Rule* may be this, when a ſtock is ſo grown as that the band about the *Bud* does much ſtraighten the *Bud*, which may be ſeen by the ſwelling of the Plant above and below the *Buds*, then the band muſt be cut and taken off. But thoſe that are neere the end of July or after, will not need unbinding ſo ſoon. But take heed of making too much haſt to *unbind buds*; ther's leſſe danger in ſuffering them to be *long bound*, then the contrary.

Now after unbinding you may ſee which *Buds* take hold of the ſtock, and which do not; thoſe that are good, are faſt upon the ſtock, and appeare in their naturall colours as when they were ſet on, thoſe that doe not hold, will have loſt their colour, and (it may be) be withered and dried.

Cut off ſtocks above the Buds. Such as are good, meddle no more with them till the *Spring*, then cut off the ſtocks an inch or two above the *Buds*, ſo the *Buds* will ſpring out and grow according to the ſtrength of the ſtocks. And in Autumne after they may be tranſplanted, or if you pleaſe ſuch *Buds* may be tranſplanted the next Autumne after inoculating, which is the ſurer way for growing. And when theſe

Buds

Buds have growne one yeare or two, then cut off the ſtock cloſe to the buds, and they will cover the head as Grafts.

If *Buds* be not ready at hand, but muſt be fetcht many miles in that hot time, then ſpeciall care muſt be taken in the carriage of them. Thus: Being cut from the Tree, cut off the tops of the Branches, and the leaves neere the *Buds* as before, then binde them together, and wrap them in *freſh leaves or graſſe* to keep them cool, and they will keepe good two or three daies, but yet make all the haſt that may be to inoculate them. (*a*)

How to carry Buds.

(*a*) *Buds of* Apletrees, Peare, Cherry *or* Plum *may be Inoculated, as* Aprecots, *and* Peaches, *if the ſhoots be ſtrong and large.*

Having *Grafted or Inoculated Stocks:* make one *Letter* or two upon the ſtock below the *Graft or Bud* (whereby to know the kind of the Fruit) and if any be ſtolen they may thereby be knowne, being found againe. Its done with the point of a Pen-knife, cuting through the bark, the forme of a Letter, or any other figure, or Character whereby to know the kinds of fruits. And ſo much for *Inoculating Buds of Fruit-trees.*

Marke the Stocks.

THe choice of right kinds of *Grafts, and Stocks*, and the joyning of them together according to their natures, is ſo neceſſary, and ſome obſervations about them are ſo eſſentiall to the work of profitable planting, that except they be knowne, and practiſed, men looſe much of the profit they might have, if rightly obſerved.

Directionsin the choice of Grafts and Stocks.

A few *ſpeciall directions* in any Art, though conſiſting but of few lines, containing the *Principles, and eſſentiall parts*, are better, and more to the advancement of the Art, then great Volumes upon the ſame ſubject, when men (as many doe) rove about upon unneceſſary things, and ſtrange fancies without any ſolid grounds, beſide the *life* of the buſineſſe. If men miſſe the *Principles and eſſentialls of an Art*, they diſcourſe of it to little purpoſe.

So alſo in the practiſe: and therefore it has many times fallen out that ſome men having laboured much and ſpent much time, & coſt *in Planting Fruit-trees*, yet their labours have not ſucceeded well, becauſe there has beene miſtakes *in ſome principall, and very materiall things*; either the Trees have not grown well, or if proſpered

ſpered, and come to a large growth, yet they have not borne Fruit well, which hath been a great diſcouragement, not only to themſelves, but to others who have ſeen it.

Now among all *Obſervations* about this *Art of Planting Fruit-trees*, I know none of *greater moment, or more eſſentiall* to the profitable proceeding in it, then the *Choice of right kinds, and the joyning of Grafts, Buds, and Stocks fit for each other.* I ſhall therefore mention ſome particulars of the *Twelve kinds of Fruit-trees* which I have made choice to ſpeak of, and ſhew which I account *moſt profitable, and beſt to propagate, and increale, and how they fit ſeverall ſtocks* when the *Cyences* are to be *Engrafted, or buds Inoculated.*

Of *Apples.* Firſt concerning *Apples*: In the choice of *Apple Grafts* we muſt conſider not onely the *goodneſſe of the Fruit*, but alſo, whether the Trees be *good bearing Trees naturally*: whether ſuch as have knowne them divers yeares, can ſay by experience *they beare well*, but many look not after this ſo much as what kind of fruit it is, *In reſpect of goodneſſe*. And thence it comes to paſſe, that ſome men having ſtore of faire, large Fruit-trees, they have but little fruit from them. Therefore let the *generality of Fruit-trees* (both in the *Orchards* and in the *Fields*) be of *right kinds in reſpect of bearing*, as well as in reſpect of *goodneſſe* of the fruit, and then for variety, there may be ſome of other kinds of good and choice fruits though they beare but few, and ſeldome.

And for particular kinds of Apples I commend the *Sommer-Pearemain*, and the *Winter Pearemain*, not only for ſpeciall fruits, but alſo for *good bearing kinds*. So likewiſe the ſmall ſpice *Pippin a good Apple, and great bearer*, The *Harvey Apple* is a very choice fruit, and the trees beare well. The *Queen Apple* is a *great bearing fruit*, and good: So the *Gilloflowre*. *Many other kinds might be named, that are ſpeciall good fruits, and *great bearing kinds*, and ſome prefer one kind, and ſome another. But the great and *generall Rule* in this, and all other kinds of Fruits, is, to *take Grafts from thoſe Trees which are knowne by experience to beare ſtore of fruits, and good*, and to multiply theſe as much as may be.

* The Golden Pippin, *a very ſpeciall apple, and great bearer, great Ruſſeting, Kerton Pippin Holland Pippin as ſome call it.*

As for *Stocks* fit for *Apple Grafts*, I account *Crab-trees*, better then ſweeter Apple-trees to graft on, becauſe they are uſually free from the *Canker*, and will become *very large Trees*, and I conceive

conceive will laſt longer then Stocks of ſweeter Apple-trees, and will make fruits more ſtrong, and hardy to endure froſts, and cold weather in the ſpring: yet it is good to chuſe ſtocks of ſome pleaſant Apples, to graft ſome choice fruit upon; Becauſe that the ſtock has ſome ſmall influence upon the fruits to make them more delicate, if grafted upon a *choice ſtock*. Although notwithſtanding the graft may be ſaid to Governe, as is ſhew'd at large.

As for *Peares* there are multitudes of kinds, as well as of *Apples*, ſome preferring one kind and ſome another, and one and the ſame fruit is called by ſeverall names, in ſeverall places. A late Author ſaies he is perſwaded there are 400. or 500. *ſeverall kinds of Peares*. Now therefore; it is a point of wiſdome to chuſe *Grafts* from *the beſt bearing kinds*, although (it may be) not ſo delicate to eat as ſome others. I know none but they are very uſefull and profitable. 2 *Of Peares.*

The *Winſor* Peare is accounted one of the beſt with us, ſome kinds beare not well, but ſome others doe, therefore obſerve the former *Rule*. The *ſommer Burgamet* is a choice fruit, and the Trees beare well: ſo alſo the winter Burgamet.

But for a conſtant bearing kind. I know none better then the *Catherin Peare*, both the Ruſſet and the red: but they muſt be quickly ſpent, for they are no laſting fruits: a man having great ſtore, may make excellent *Perry* of them. For they have a pleaſant juyce. *The winter Bonchriten is an excellent fruit, ſo the ſommer, but beares not ſo well.*

The *Greenfield Peare* is an excellent *Peare*, and *a great bearer*. There is a *Peare* they call a *choke-Peare*, which is accounted a ſpeciall kind for *Perry*, although the *Peare* to eat, is ſtark naught, and therefore men may adventure to plant the Trees in the *fields and hedges*, and need not feare ſtealing of the fruits. I adviſe (for that reaſon) to plant many of the Trees, on purpoſe to grind the fruits for *Perry*. M. *Parkinſon* ſaies the *Perry* of theſe *peares* is ſcarſe diſcerned from wine, neither by *taſt* nor *colour*, after it hath been kept certain Months.

The beſt kind of *ſtocks* to graft *Peare-grafts* upon, are ſuch as come of the *Seeds or Kernels of Peares*. I know no difference amongſt theſe but all good to graft upon. And I utterly diſlike grafting theſe fruits upon *White thorne*, or upon any kinde of

of *ſtocks* beſide *Peare-ſtocks*. The fruits are naught (having a hard and ſtony core) if grafted upon a *Thornetree*.

3. *Of Cherries.* There are many kinde of *Cherries*. The *Flanders-Cherry* is moſt generally planted here in England, and is *a great bearing fruit*. Some of them (if planted againſt a *ſouthwall*) are almoſt as ſoone as the *May-Cherry*, they follow cloſe after. The *May-Cherries* are tender, the Trees muſt be ſet in a warme place, upon ſome ſouth wall, or morning ſunne, but the *Flanders* beare well in Orchards, and feilds at large.

The *black hart Cherry* is a very ſpeciall fruit, and a *great bearing fruit*; and doubtleſſe exceeding proper to preſſe for wine, either to drink of it ſelfe, or to mix the juyce with *Cider* to give it a *colour*, as *Claret-wine*. It being of a deepe red, and a ſmall quantity of it, will colour a gallon of *Cider or White-wine*. There is a *Cherry* we call the *great bearing cherry*, of M. Millen. It may very well be called the *great bearer*, for the Trees ſeldome fayle of great ſtore of Fruits, although in a cold, and ſharp ſpring. It is ſomething a tart fruit, of a very deep red, almoſt blackiſh, when full ripe. The juyce is very proper to colour *Cider*, *Perry*, *White-wine*, or the like.

Theſe kinds are not ripe ſo ſoone as they are red, as the Flanders are, but ſhould grow 10 daies, or a fortnight after, untill they become a very deepe red; Theſe (being ſomewhat late ere they be ripe) will hang upon the trees untill October, or after, eſpecially if the trees grow in the ſhade, and then they are rarities as much, or more then thoſe in May: the *white Cherry* (the right kind) is a delicate fruit, there are many more kinds, I have above Twenty ſeverall kinds of Cherries in my Garden.

The great bearing Cherry aforementioned is moſt fit for *cold Countries* in the North-parts, and although it be not altogether ſo pleaſant as ſome other *Cherries*, by reaſon of the tartneſſe of the juyce, yet let men know that *ſharp Cherries* are more wholſome then the *ſweet*. And ſuch as plant Trees of this kind may have good ſtore of Fruits, when others (it may be) want, who have none of theſe Trees.

Concerning *Stocks* fit for *Cherry-trees*, I account the *black Cherry ſtock* the beſt to graft any kind of *Cherry* upon. Yet ſome hold the red *Cherry-ſtock* is beſt for *May Cherries*. But the *black Cherry ſtocks* are goodly ſtraight Plants and full of ſap, and become greater Trees then the red Cherry-trees. There

There are very many kinds of *Plums*, many more then of *Cherries*. I esteeme the *Muſtle Plum* one of the beſt, being a faire large black plum, and of an excellent relliſh, and the *Trees beare abundantly*. The Damazeene alſo is an excellent fruit. The *Violet*, and *Premorden Plum-trees*, are very *great bearing trees*, and the fruits pleaſant, and good. The *Damaſco-Plum* is a good fruit, and the trees beare well. 4 *Of Plums.*

Many other kinds might be named, very good plums; ſome approve of one kind, and ſome of another, but the dryeſt plums which part from the ſtones, are accounted beſt.

Plum Grafts muſt be grafted, upon *Plum-ſtocks*, not upon *cherry-ſtocks*, or any other kind of *ſtocks*, that I know. The *White Peare-plum-ſtocks* are accounted the beſt, and the *Damſon-ſtocks* the worſt, being dry *ſtocks*: ſo that *Grafts* cannot ſo well take, nor thrive upon them. Thoſe *ſtocks* of *plums* which have *large leaves*, and *full ſhoots*, I account the beſt, as being fulleſt of ſap.

Graft not *Plum-grafts* upon *cherry-ſtocks*, nor *cherries* upon *Plums*, as ſome preſcribe: different kinds will not agree together. They'l grow (it may be) a yeare, or two, and then dye.

Though *Aprecocks* are (in the generall) accounted *Plums*, yet becauſe of the excellency of the fruit they may be ſpoken of by themſelves. I know but few kinds of them, but ſome I know to be far *better bearers*, ſome are larger then others, and ſome ſooner ripe then others. All good fruits. Ther's one kind that is a very *great bearer*, and a faire large fruit, obſerve then thoſe Trees that uſually *beare well*, and get *Buds* from them at the ſeaſon to *Inoculate*, as is ſhew'd pag. 50. for theſe muſt be propagated only by the *Bud*, not by *grafting*. I account the *White-peare-plum-ſtocks* the beſt to *Inoculate Aprecock buds* upon, although they may be done upon other *Plum-ſtocks* with good ſucceſſe, if they be good juycie ſtocks, able to give a large nouriſhment, for *Aprecock trees* require much nouriſhment. I ſhall joyne the *Nectrine* with the *Aprecock*, although another kind of fruit. The beſt kind that I know is the *Roman red Nectrine*. But it is very hard to be propagated: as for *Grafting*, none take that way, and but few with *inoculating*, which I conceive is the reaſon it is the deareſt of all Plants with us. The *Yellow, and greene Nectrines*, are much ſhort of it in goodneſſe. 5 *Of Aprecocks.*

The *White Peare-Plum-ſtock* (though accounted the beſt for any *plum*, yet I find) is ſcarce good enough, for this fruit to be *inoculated* upon it, though ſome do indifferent well.

But I hold it beſt to inoculate the *Roman red Nectrine* upon the Branch of an *Aprecock*, which before hath been Inoculated upon a good *Plum-ſtock*, that it may give not only a larger, but a finer nouriſhment then ordinary *Plum-ſtocks* can doe: upon theſe ſtocks they take and hold exceeding well.

6 *Of Peaches.* Of *Peaches* there are divers kinds: I know by experience the *Nutmeg, and Newington Peaches* to be excellent taſted fruits, and very good bearers, eſpecially the *Nutmeg Peach*, which makes amends for the ſmallneſſe of the fruit: but the *Newington Peach* is a very large, and gallant fruit.

Theſe require choice *Plum-ſtocks* to be *inoculated* upon, as the *White Peare-plum-ſtock*, or elſe ſtocks comming of *Peach ſtones*.

7 *Of Figs.* I know but one kind of *Figs* that come to ripeneſſe with us in England, The *great Blew fig*, as large as a *Catherine Peare*.

The trees grow in divers Gardens in *Oxford*, and beare their fruits to perfect ripeneſſe: The trees muſt be ſet againſt a South-wall, and be ſpread up with nailes, and Leathers.

Theſe trees are increaſed from the Root of the old tree; draw up the ſmall ſuckers, and plant them; or the cuttings of it will grow, as of a *Vine tree*. Theſe need neither *inoculating*, nor *Grafting*: alſo bend the boughes (that are loweſt) downe into the earth, & they'l take roote, as Vines, which may be cut off, & tranſplanted.

8 *Of Grapes.* Some Authors affirme that there have been *Vine-yards* in England in former times, though they be all deſtroyed long ſince. Divers places retaine the name of *Vine-yards* ſtill. At *Bromwell Abby* in *Norfolke*: and at *Elie* in *Cambridg-ſhiere*, which afforded wine: what elſe is the meaning of theſe old Rimes?

Quatuor ſunt Eliæ; Lanterna, Capella, Maria,
Et Molendinum, nec non dans Vinea vinum.

Engliſhed

Engliſhed thus:

Foure things of *Elie Towne* much ſpoken are,
The *Leaden Lanthorn*, *Maries Chappell* rare,
The mighty *Mil-hill* in the Minſter field,
And fruitfull *Vineyards* which ſweet wine doe yeeld.

And doubtleſſe men might Plant *Vines* with good ſucceſſe, to make good wine even with us. There are many kinds of *Vines*, but I know none ſo good, and fit for our Climate as the *Parſley Vine*, we ſee by experience yearly it beares abundance of fruits unto perfection. And whoſoever would plant *Vines* in England, I think he cannot meet with a better kind then the *Parſley Vine*, both for *bearing and goodneſſe*. The *Fox Grape* is a faire *large Fruit*, and a very *great bearer*, though not of ſo much eſteem as divers others. *See more at large hereof pag.* *Or Canada Grape.*

The *Frantiniack Grape* is of great Accompt with many, and is a ſpeciall fruit, where it comes to perfect ripeneſſe, which it hardly does, except the *Vine* be ſet upon the *South-Wall*, where it may have *much ſun*.

The *Red*, and *White Muskadine Grape* are ſpeciall fruits, and and beare very well, and come to perfect ripeneſſe, if the *Vines* grow upon the *South-Wall*, or upon the *Eaſtwall*, which is beſt next.

There is the *Curran Grape*, *Cluſter Grape*, and many other kinds of good *Grapes*; and the fruits are *better* or *worſe*, according to the *place* they grow in; If they have *much ſunne*, and be *well ordered*, the fruit will be *better*, and *ſooner ripe*.

Vines are increaſed by laying downe *branches* into the earth, in the *winter*, or *ſpring*, letting them grow ſtill upon the Tree, untill *removing time* the yeare after; and then they may be cut off, and the Roots taken up, and planted elſwhere: Alſo the *Cuttings* will grow laid in the ground in the *winter*, or *ſpring*, though they grow but weakly and ſlowly for a yeare, or two.

We have in theſe parts the *Engliſh*, and the *Portugall Quinces*; the *Portugall* I eſteeme as the better, both for *bearing*, and *uſe*; Theſe are increaſed by *ſuckers* from the Roots of the trees, and *Quinces.*

the boughes alſo cut off, and cut in peeces *a yard long*, or more, or leſſe, and laid in the ground, will grow (as *Vines* and *Mulberry cuttings*) and beare the ſame fruits, Theſe kind of trees are commonly *long* ere they beare fruits: I know no better meanes to make them *beare*, then to *Inoculate* them with *Buds* taken from ſome *old tree*, that is a *ſpeciall bearer*; Alſo to *Inoculate ſuch Quince buds* upon old *Pear-trees*, which take better then *Grafting*. But firſt, this muſt be done, Cut off the top or head of a *Pear-tree*, (or ſome of the boughes) and the next ſommer *Inoculate the young ſhoots*: I find the *Buds* take well upon *Peare-trees*.

It is obſerved that *Quince-trees* beare much better in *fat moiſt grounds*, then in *dryer grounds*, as is ſeene upon ſome *Ditch ſides*, and *ranck ſoyles* about *London*.

10 *Of Mulberries.*

There are two kinds of *Mulberry-trees* with us in England, the *Black*, and the *White*. As for the *White* I never ſaw any of its fruit, they very ſeldome beare well with us. But the *Black Mulberry-tree* never failes of fruit after it is grown up. Theſe trees are not increaſed by *Grafting*, or *Inoculating*, but by *Cuttings* from the Branches, or ſides of the trees: Cut a bough off as big as a mans arme, and after cut it in ſmall Truncheons, or peeces a yard long or leſſe, lay theſe ſmall and great, in the ground a foot deep, only the one end out of the ground a hand breadth or two, or thereabouts in good *fat ground* ſomewhat *moiſt*, and after a yeare, or two, divers young ſprings may be drawne from the Roots, and Planted at a fit diſtance, and the old Roots will yearely ſend out more, alſo the branches may be bowed down, and laid in the earth, on one, or ſeverall ſides, which will take roote and multiply abundantly, and be fit to be tranſplanted.

11 *Of Medlers.*

Medlers may be grafted, (and they take well upon a *White thorne*, but I much rather approve the *Grafting* or *Inoculating* of them upon *Pear-ſtocks*: and the fruit will be much *better*, and the trees *larger* then upon *White thorne*.

12 *Of Walnuts.*

Walnut-trees are propagated from the *Nuts*, which may be ſet from the time of ripeneſſe, untill the ſpring, an inch deep or little more, and afterwards tranſplanted, and ſet at a very great diſtance 24. or 30 yards aſunder, for they are very large ſpreading trees.

But if they are planted on the *North* or *Eaſt ſides* for *ſhelter*, then ſet them neerer.

Be

Be sure to chuse of the best Nuts to set, the *fairest* nuts, and *thinnest shells*, and *good bearers*.

Thus much (briefly) concerning *the best bearing Trees*, and how they are *propagated*.

As for those *Fruit-trees* which beare but little, or no fruits, by reason that *Grafts and Buds* were not chosen from *good bearing kinds*, wherewith they were engrafted, I advise (by all means) to *Graft*, *or Inoculate* such againe, though great, and old Trees, such whose boughes are as big as a mans hand-wrist, or smaller, may be cut off, and grafted in the Cleft, with a cupple of good Grafts, of *good bearing kinds*; but such Branches, as are very great, I should rather cut off a convenient height from the ground, slope-wise; that no wet may rest upon the top, and then after a yeare, or two, to graft the small Shoots or Branches that are put forth, or some of them; this is a better course, then to graft such great Branches, for that moisture will get into the top, and rot the Branches, and perhaps the Body too, ere the Grafts can cover such great heads. *Graft old trees, if bad bearers.*

As concerning *Arbors, Seats, &c. in Orchards and Gardens*, I advise men to make them of *Fruit-trees*, rather then of *Privet*, or other rambling stuffe, which yeelds no profit, but only for shade. If you make them of *Cherry trees*, *Plum-trees*, or the like, there will be the same advantage for *shade*, and all the *Fruits* superadded. *Make Arbors of fruit-trees.*

All that can be objected is, that *Fruit-trees* are longer in growing up, then *Privet*, *Virgins Bower*, or the like, whereof *Arbors* are commonly made. It is answered. Though *Fruit-trees* are something longer in covering an *Arbor*, then some other things, yet they make sufficient amends in their *lasting and bearing fruits*.

And besides, such *Cherry-trees*, and other kinds, may be set about the Arbors, as will reach, and cover even the first yeare.

I Shall now give some *Rules* concerning *Transplanting young plants*, after a yeares growth, or more, whether *Inoculated* or *Grafted*. *Of transplanting Trees.*

The

The *time* for this work (in generall) is in *Autumne*, when trees have done growing, and that is divers weeks before the Leaves fall. Stay not (as the custome is) till November, or after, before you *transplant*, for the best time is about the later end of September.

Early Removing best.

Its a great advantage to *remove plants betime*, for such grow a while after in their *Roots* before winter, and thereby not only preserve themselves in winter, but also make some preparation against the *Spring*; which those *removed in Winter* cannot do. Stay not therefore till the Leaves fall ere you remove, although they may be remov'd *then* with good successe, but it is not so good at that time as before.

The antient proverb is; *If a growing tree you would have, Let him carry his greene Leaves to his grave.*

Trees may be transplanted all the winter.

Yet notwithstanding, those that have many *to Transplant*, and cannot finish (or have no leasure) in *this season which is best*, they may goe on, and be doing even *all winter*, untill the very spring unlesse *Frost* shut up the ground; And notwithstanding *Frost*, or *Snow*, all the while if we can get into the ground, and find the mould *mellow*, so as that it will fall well between, and about the Roots, its then *good removing trees*, although the *best time* is to be preferd.

The *time of removing* being come, and the place prepared for setting them againe, then be carefull in taking up the plants, dig round about them, and take off the mould from their Roots, if it be a small plant it may be drawn up easily, the mould being taken away, if it be great, and the Roots spread much, then they may be cut about halfe a yard from the body of the Plant, and the greater it is, the further off cut the Roots, and so draw it up; and break of all the Leaves, the first thing you doe, if they be not then fallen off, for the Sun and Aire (by meanes of them) extract the sap of the branches.

The largest Plants not best.

And here observe; That the *Great Plants* are not alwaies best to transplant out of *Nurseries* into *Orchards*, though most men are for the *greatest*, when they may chuse, and they think the *bigger* they are, the sooner they will make an Orchard: but herein they are much mistaken; for in removing *great Trees* there is great hazard, and many of them faile, and dye, and others grow very poorely, putting

putting out only leaves the first yeare, or little more, though some few, in speciall good soyle) may doe well.

I accompt *young grafted Trees* fit to remove, when they are about two inches in compasse in the body, and about *a yard and halfe*, or *two yards high*: those about this bignesse I judg to be better, then such as are five or six inches (or more) in compasse, with a proportionable height; because these cannot possibly be transplanted, but their Roots must be cut very much in the taking up, and then how can those Roots (so much cut) be able to nourish so great a body, with so many branches: whereas young trees of *smaler size* (as before is mentioned) these may be removed even with all their Roots, (which are young, and small) and may be spread in the earth every way, when set againe, save only the *ends of the roots*, must be a little cut, And these *young, and tender roots* will sooner shoote forth in the earth, then the *greater sort*, especially (also) because the body and branches are young, and tender; the bark being thin, does more easily extend, and enlarg by the rising of sap, then the barke of *elder Trees*. For which causes *young trees* (when removed) do not only grow *surer*, but they also make *a larger growth* at first planting, then the *greater, and elder* trees can do; and are therefore *best*. *Of what bigness to remove young Trees.*

But if it be so that such large Trees must be set, then some of the Branches must be cut, and say not as many doe, here's a faire tree already, why should we cut away any part of it? But they must be content to loose some of the Branches, else they are in danger to loose all: for removing of great Plants, is a great check to nature, and if a few roots cut short (as they must be when removed) be put to feed many and large Branches, they'l have but slender and poore nourishment, not sufficient many times to preserve life, much leffe to make a large growth. *Prune the Branches and Roots.*

But if Plants are of the lesser sise you need not cut the Branches, except such as crosse one another, or grow too nigh together, or runne up two high without spreading: but cut off the ends of the roots of all, because, if cut, many small fibra's or strings: shoot out at the cut place, which draw nourishment for the Plant, which without cutting would not.

Plants being thus prepared, the next thing is to set them again in the ground: take heed of setting below the good soyl. *Set not plants too deep.*

The

The hole for the Plant being digged, ſet in the root prepared as before, and caſt in the ſmalleſt, and beſt mould next to the Roots, and ſee that the ſmall mould runne between all the Roots to that end ſtir and ſhake the Plant, that there may not be any hollow place where the mould falls not, and with your hand draw up the uppermoſt roots and part them, that they may ſpread in the mould every way, and ſo fill it up.

The young trees being thus ſet into the ground, and the hole fild up; it will be very advantagious to them to lay a *Barrow-full of Rotten Muck*, round about each of them, cloſe to the body of the Plant; the fatneſſe whereof will ſoke in among the roots, and make the ſoyle ſpeciall good whereby the trees will thrive the better. Or elſe to lay (in ſtead thereof) ſtore of *Weeds, Litter, Ferne*, or the like, two or three handfulls thick, this will keep the Roots warm all *Winter*, and *moiſt, and coole* in the *ſommer* following, and make the ſoyle fatter, and alſo preſerves the trees from weeds growing about them:

Trees thus ordered (by laying ſtuffe about their Roots) may be ſet very *ſhallow*, and thereby will be much advantaged, and prove better then ſuch as are ſet *deepe*, becauſe in the top of the earth is the *beſt mould*, and alſo every ſhower of raine reaches the Roots and feeds them.

If the plants are faire large Plants, in danger to be ſhaken by the winds, then knock downe a ſtake cloſe to every one, and tye the Plant to it with a *hay-band*, or ſome other ſoft *band*.

How to prepare trees for Carriage.

If young trees are to be carried many miles to be Planted, then (being taken up carefully) lay the Roots all one way, the ſmaleſt, & tendereſt in the middle of the Bundle, and bind them cloſe from the roots to their tops with a ſoft Cord, or bond, and then ſtuffe the Roots round about with *ſtraw, hay, moſſe* or the like, afterwards bind the Bundle all over, from the Roots to the very top, with *hay*, or *ſtraw bands*, or ſome thing els, to preſerve them from bruſing, and withall wrap ſomething about the Roots, a thin *Mat*, or a *peece of an old ſack-cloth*, or any thing that will preſerve the Roots from the wind, and ſun, and from bruſing: And they may be carried many hundred Miles (if need be) in winter, without hurt.

Diſtance of ſetting.

As concerning *diſtance* in ſetting young trees *I* conceive. 8. or 10.

yards

yards is little enough betweene *Apple-trees, and Pear-trees*, in ordinary soyle, yet *Peare-trees* need not be planted so farre asunder, as *Apple-trees*. And if men have ground enough to plant, and good soyle, I should rather prescribe to Plant them 14 or 16 *yards asunder*; for both Trees and fruits have many great *advantages*, if planted *a good distance* one from another.

Such are freed from frettings and gallings, that happens to Trees that thrust, and croud one another, whereby not only the *Buds, Blossomes*, and *Fruits*, are rub'd and broken off, but also sometimes the *Canker* thereby breeds and destroies boughs, and Branches. *The 1 Advantage.*

Secondly (when Trees are planted a faire distance asunder) the sunne refreshes every Tree, the *Roots, body, and branches*, with the *Blossomes, and Fruits*, where by Trees bring forth *more fruits*, and those *fairer and better*. *The 2 Advantage.*

Thirdly, If *Apple-trees and Peare-trees* are planted at a larg distance, much profit may be made of the ground, under and about the Trees. Yee may plant *Gooseberries, Raisberries, Currans, Strawberries, Roses, Flowers*, and all sorts of *Garden stuffe*, commodious as well for sale, as house keeping, which cannot be if Trees be *planted neere togeather*, as the custome is in most places, the ground being cold and shady by the Trees. Besides the trees would have advantage by frequent digging and stirring the earth about their Roots from time to time in setting these things. *The 3 Advantage.*

Fourthly, When Trees have roome to spread as before, they will grow very *large and great*, and the consequences of that will be, not only *multitudes of Fruits*, but also *long lasting*; and these two are no small *advantages*, besides all the former. And men are mistaken when they say, *the more Trees in an Orchard the more fruits*, for one or too faire large Trees, which have roome to spread, will beare more fruits then six or ten (it may be) of those that grow neere together, and crowd one another. *The 4 Advantage.*

Let men but observe, and take notice of some *Apple trees* that grow a great distance from other trees, (and have roome enough to spread both in the Roots, and branches) and they shall see that one of those trees (being come to full grouth) hath a *larger head, and more boughes, and branches*, then (it may be) 4 or 6, or more, of those which grow neere togeather, although of the same age.

Mr *Lawson* (an antient Planter) prescribes to Plant *Apple-trees* 20 or 30 *yards asunder*: Now trees so planted will not reach of a long time, if ever, therefore much profit may be made of trees planted betweene, for many yeares, which may (when they begin to reach one another) be taken away, and disposed of for the best advantage.

It is a very great, and almost a generall Errour, the *Planting of Fruit-trees too neer together*, especially as to *Apple-trees*, and *Peare-trees*, as for standard *Cherry-trees*, *plum-trees* and the like, they need not be planted halfe the distance I speak of, 5 *or* 6 *yards in distance* is usually enough, & 7 or 8 *yards*, if the ground be speci. all good; for all trees grow much larger in some *soyles*, *then in other*.

Distance of Wal-trees.

As concerning the *distance of Wal-trees*, they may be planted, 2, 3, 4, 6, or more yards asunder; More, or lesse according to the nature of the *Trees*, *and soyle*.

For *Aprecots*, and some other kinds of Plums grow much *larger* then some other Trees: some *Aprecots trees* in good soyle will spread 7 or 8 yards wide, or more; whereas the *May-Cherry tree*, is but small, at biggest; (it may be) 2 yards wide, or scarce above 3.

Cherry-hedges; and of Quodlings, Vines, &c.

It is the custome (of late); to make *Cherry-hedges* in Gardens, and Orchards: and *hedges* of *Quodlings*, *Nurs-gardens*, *Plum*, *Vines*, and such like trees, that may be kept (by cutting, and plashing one branch within another) from growing very large: These are usually made along the side of *Walks*, or round about a Garden Plot: and such a hedg is a very great Ornament to a Garden, being ordered and kept handsomely; Now Trees set to this purpose, need the least distance of any other, *a yard* asunder, or *an Ell*, or more or lesse according to the bigneſſe, and spreading of the young trees; for these should meete (or neere it) the first yeare; which should be ordered thus.

Distance of Trees in a Cherry-hedg.

How to set, and order a Cherry hedg, or of Quodlings, &c.

Stretch a line from one end to the other, where the hedg is to be made, and set the trees straight at the distance aforesaid:

Afterwards knock downe a stake betweene each tree, then having straight, long Rods, or Poles of Ash, or the like: tye a row of them along from one end to the other (about a foot from the ground) fast to the stake with Osiers, or such like; and another row of

Rods

Rods a foot above them, and ſo a third (if neede be) according to the height of the young Plants; having thus donne, ſpread and tye the branches, and twigs of the trees (in order) to the Poles, but not too hard, and draw, and faſten ſome of them downe cloſe to the ground, that ſo there may be bloſſomes and fruit from the bottome to the top, which will be a moſt beautifull ſight to behold in ſpring, and ſommer: then after a few yeares the *Stakes, and Poles* may be taken away, and the branches platted and woven one within another from yeare to yeare, and the ſuperfluous ones cut off.

Or its (in ſome reſpects) beſt to let the Poleing of it alone untill the ſpring. The ſtakes, and Rods (if done then) will ſummer.

Yet notwithſtanding what hath beene ſaid for a *more then ordinary diſtance betweene Apple-trees, and Peare-trees*, this may be ſaid for *neereneſſe of ſetting*; That it is beſt for preſent profit; for if *Apple-trees, Peare-trees, &c.* be ſet 4 or 5 yards aſunder; there will be roome enough for them for divers yeares, perhaps it may be a dozen, 16 or 20 yeares, ere they meet, and all that time a man may have the fruits of them, and then when they meet he may, (and it will be beſt to) cut downe each other or (if they be not too great) to remove them to ſome other place. Theſe trees are the beſt to be ſet at large in paſtures and other feild-lands: taken up with large Roots and diſbranched; and ſet with 3 or 4 ſtakes about them, that Cattle rub not upon them. And although they be for nothing but the fire yet for *that*, they will be more worth then they coſt at firſt, and all the fruits they have borne, to that time are ſuperadded.

Neereneſſe beſt in ſome reſpects.

As for thoſe who have but *ſmall quantities of ground to plant*, it will be moſt profitable to plant *neere together*, as may conveniently be, not only for the advantage of the *quantity of fruit* of each other tree, which may afterwards be taken away; but alſo that they may have *variety of fruits*, even in a ſmall compaſſe of ground. But thoſe that have roome enough, I ſay (as before) let the Trees be Planted at a *large diſtance* one from another, for the Reaſons alledged. pag. 65.

Concerning *Order* in ſetting Trees, though it be not eſſentiall to a good Orchard, yet if men ſtand upon it, they may meaſure out a ſquare plot of ground (more or leſſe) by a line, and then meaſure the diſtance that muſt be betweene every tree, according to the *kinds* that are to be planted, and according to the *goodneſſe*, or nature of the ſoyle as hath been ſaid. And having

Order in ſetting Trees.

meaſure exactly the *ſquare plot*, and the diſtance of the Trees, ſet a ſtake, or Pole in the place where everie tree muſt ſtand, and dig the ſole round about it, a foot deepe, and 2 or 3 foote broad, then ſet the foure corners firſt, then fill up the *ſquare plot*; on all the foure ſides, with plants, ordered as before, and ſo goe on to fill up all the other places in the Plot, exactly by Line, or by the eye, if there be foure or five perſons to aſſiſt in the worke: And by this meanes the Trees will ſtand in Rowes every way. This ſquare once planted, though but ſmall at firſt, may be enlarged every way, as the ground permits, or elſe the Orchard may be drawn out in length, and yet the Trees ſtand in a right Line every way by this meanes.

A ſpeciall rule in tranſplanting.

In ſetting all ſorts of Trees conſider what ſoyle they came out of, whether a fat, and forced ſoile (as divers of the Nurſeries about *London*) or ſome ordinary naturall ſoile. *If* they came out of very good ground, then procure as good or better, if it may behad, (though but a little) to lay next to their Roots when they are ſet againe.

Weeds, *Dung*, and ſuch like, laid on a heape, will become good mould in a ſhort time, but ſuch heapes lying togeather divers yeares are then ſpeciall mould for the Roots of young Trees at their firſt ſetting.

This ſhould alwaies be obſerved. *To Plant Trees in as good or better ſoile being remov'd, as that out of which they were taken.* For every thing in nature advanced to the better, it is gratefull, and beneficiall to it, but if it be carried to the worſe, it is a check, and repulſe to nature, and ſuch a one, as that if it be in any great degree, it either much weakens it, or quite deſtroies it. Therefore chuſe Trees, out of poore ſoyles, but if they muſt be had out of rich ſoyles, then be ſure to procure ſome (more or leſſe) of as good, or better then that out of which they are remov'd, to lay to their Roots, when ſet againe.

For want of obſerving this courſe, many hundreds of good plants have beene loſt from time to time. The well ordering of young Plants *the firſt and ſecond yeare* of planting, has an influence upon them many yeares, which if neglected *then*, the labour, and diligence of many yeares after, cannot countervaile it; the ordering of Cattell while they are young, either make

makes or marrs them, so of Trees, and other things in some proportion; after they have well taken Roote the first and Second yeare, they will then grow in ordinary soyles, the great danger is at first planting.

Concerning *Wall-trees:* the *Aprecot, Peach, Nectarine, Vine-tree, &c.* these and such choice fruit-trees, must be planted upon a *Southwall*, if it may be; The best next that I accompt the East-wall, and the West not so good on the North-wall fruits will be late ripe; thence they may be got when others are gone. So that its best to plant the North-wall, not only to have fruits thence when late ripe, but also for the beauty, and comlinesse of the Garden, all the wals being covered with fruit-trees. *Wall-trees.*

These-trees being set, (as before is said) they must be plaisht, or spread upon the Wall, being young, (and so from yeare to yeare as they grow greater) with *Nailes and Lethers.* And as they grow larger, cut not the utmost sides or top Branches, untill they be spread as large as they should spread; and be sure to leade the maine, and biggest Branches along the sides of the wall, both wayes, and suffer them not to rise straight up, as naturally they will, but correct nature by art.

Wall-trees must be *Pruned* from yeare to yeare: first in *Sommer*, secondly in *Winter*. About the end of *June*, or middle of *July* the *Aprecot-trees* (especially) will have put out many large shoots, some of which must be cut off, and others spread up to the wall, where there is roome for them, Tye up as many as you can conveniently with *Lethers and Nayles*; & cut the rest off, which will not so well spread to the Wall, and spread the branches as that the fruits, (which by that time will be growen towards their bigneſse) may have the sunne to refresh, and ripen them, but yet pluck not off the *Leaves* as some doe, for if a hot time come after, the sun may even spoile the Fruits. *Prune Wall-trees.* 1 *in Sommer.*

Secondly, towards the beginning of *October*, (or so soone as the Leaves are fallen off) the branches that crosse one another or are not well placed, must be rectified; or any of the great boughes, which are growen old, and have but few small branches upon them may be cut off, which must not be cut off in *Sommer* time, lest that too great, and sudden obstruction of 2 *Winter.*

ſap, kill the whole tree. But the cutting of the ſmall Branches in Sommer, is ſome ſmall check, and ſtop to the ſap, and hinders the exceſſive riſing of it at that time, which elſe would ſpend it ſelfe *in large ſuperfluous branches*, and ſo rob the fruits.

This *Winter Pruning* is chiefly for the well ordering of the branches that could not be well placed (by reaſon of the *Fruits* and *Leaves*) in Sommer-time, and for the cutting off of greater Branches, when need is.

Errour in Pruning.

It is a great errour amongſt ſome, who ſuffer all the young, and large ſhoots to grow as much as they will, all *Summer* without cutting, and then in *Winter* they uſually cut all, or moſt of them quite off from the trees, and preſerve only the old ſtumps, or biggeſt Branches of the Trees, and by this meanes in the middle part of the Tree, and neere the Root, there are few, or no *young branches*, to be ſeene: Whereas they ſhould preſerve all the *young branches* to ſpread up againſt the wall, untill it be full of ſmall Boughes. And then ſome young Shoots every yeare may be cut off as before.

Obſervation in Pruning.

And in cutting away *Branches*, be ſure to take thoſe away that grow the ſtraighteſt out, and will not ſo eaſily be bowed to the Wall, as the other: And preſerve branches as low, and as neere the ground as may be, and cauſe them to bend, and grow ſtraight along the ſides of the Wall both wayes; and ſuffer not the biggeſt Branches to riſe ſtraight upward (as commonly moſt doe) but naile them downwards.

Pruning old ſtandards trees.

As for *great Trees in the Orchards, Fields, Hedges, &c.* they muſt be *Pruned* from yeare to yeare, as need is, in *October, November*, or thereabouts: obſerve to cut off the *ſuperfluous Branches*, ſuch as croſſe one another, and ſuch as grow too cloſe, ſo as the *Sunne* cannot well come about the *bearing Branches*: Leave no *dead Twigs* or *Branches*; and ſcrape off the *Moſſe* that is upon the *Body and great Branches*.

Ordering the Roots of old Trees.

Opening the Roots once in *two* or *three* yeares is profitable to ſome Trees, eſpecially ſuch as grow upon *dry, and barren grounds. In October* (or there abouts) take away the Earth round about the Roots, a yard broad, or more, and ſo leave the Roots bare and open all Winter; that the *Raine, Snow, beames of the Sunne, &c.*

may

may refreſh the bottome Roots, and make the ground better: At *Spring* fill up the holes againe with ſome good freſh mould, or rotten muck, to feede and refreſh the Trees.

Alſo to lay *Pigeons dung*, *Hens dung*, *Sheeps dung*, (or the like ſtuffe, that is very *hot*, and *fertill*,) to the roots will much help the *Trees*, and make them beare ſtore of fruits; *Vines*, or other *Fruit-Trees*.

So alſo of *Lees of Wine*, the *waſhing of ſtrong Beere-Barrels*, *Blood of Cattle*, *dead Doggs*, *Carrion*, or the like, laid, or put to the *Roots of Trees*, when opened (as before) is found very profitable unto fruit-bearing, & exceedingly revives old decaying Trees.

And it is very neceſſary (in order to the thriving, and well bearing of fruit-trees) that they have ſome *good freſh mould* or *ſoyle* laid to their Roots once in 3 or 4 yeares: except they grow in *ſpeciall good ground*: for great and large Trees do ſuck and draw the fertility of the ground exceedingly; ſuch *great and vaſt bodies* cannot be nouriſhed to thrive & beare well, with a little; therefore help them as they have neede: it may be perceived when they have neede by the *poorneſſe* of their *ſhoots* and *fruits*.

As opening them and putting in ſoyle is good; ſo alſo take a *Bar of Iron* (in winter time) and make many holes among their Roots, and power in *Beaſts blood*, *waſhings of Beere Veſſels*, *fat water*, or the like: Theſe very much refreſh the Trees.

But in caſe the *ſoyle* about the Roots *be over fat, and fertill*, this may hinder bearing, for it will cauſe Trees to ſhoot forth *great large ſhoots*, and to ſend forth *broad Leaves*, and but little fruit: if ſo, then take away ſome of the *fertill ſoyle*, and put in, inſtead, *ſand*, or *cole aſhes*, or any *ſtuffe* that is *barren*, that it may dry up, and abate ſome of the *too full feeding* that the Trees had, and ſo cauſe *fruitfulneſſe*. Though Meat and Drink be never ſo good, and wholſome, yet *exceſſe* burts the body.

And further obſerve: That *Mowing of Grounds* yearely, where Fruit-trees grow, is exceeding prejudiciall to Trees (unleſſe the *ſoyle* be exceeding *fertill*) But *paſturing of Orchards*, and Grounds where Fruit-trees grow, is obſerved to be of great advantage to their proſpering, and bearing Fruits. When *Cattle* are ſuffered to lye, and paſture under, and about the Trees, they much benefit the Roots, by their warmth in ſitting, and by their *ſoyle*, which ſoaks down among the Roots, and is a great refreſhing to them.

them, as hath beene found by cleare *Experience*.

Therefore permit *Cattle*) if it may be convenient) to lye, and pasture, under and among Fruit-trees (after they are grown strong, & out of their reach) save only at those *seasons* when fruits are ripe, because rubbing against the Trees would shake down the fruits, and spoile them. And it were better they did not rub against the Trees at any time, for in that respect they may doe hurt, therefore set *stakes or posts* about the Trees for the *Cattle* to rubb against, whereby the Trees may be preserved.

Concerning *Transplanting, Pruning, and ordering the Roots of Trees*, thus much. See further, *Errors in Practise*.

Diseases incident to Fruit-Trees.

De cultu & insit. l. c. 35.

FRuit-trees are subject to divers *Diseases*. *Baptist. Port.* saies, *Affliguntur Plantarum omnes, veluti Animalia, diversis morbis.* All *Trees or Plants* are afflicted with divers *Diseases* as sensible creatures: And therefore we should apply our selves to *Cure* them, not for pity to the Trees (as the indulgent compassionate *Manichees*) but for our owne profit.

I shall (at present) mention only *foure Diseases* that sometimes happen to Fruit-trees, *Mossinesse*; *Bark bound*; *Canker*, and *Wormes*.

Messinesse.

Concerning *Mossinesse* of Fruit-trees, the way to cure that (and other *Diseases*) is to take away the Cause, *sublatâ causâ, tollitur effectus*. If the spring be stopt, the streames cannot runne. Some to cure this, only scrape off the *Mosse*, not indeavouring to take away the *Cause*, so that in a few yeares they are as bad againe, that's but like endeavours for cure of the *Toothach*, or *Gout* or the like, with some outwards applications (which though they may give some ease for a while, yet they strike not at the roote, they remove not the *Cause*, and therefore they returne againe). So that it must be considered what the *Cause of Mossinesse is*, Sometimes it is *caused* by *over coldnesse* of the ground, as in *wateriſh and clay grounds*, likewise by *Barrennesse* of the soyle.

If it be *Coldneſſe* through moyſture, then uſe all means to lay it dryer, by trenching the ground: or if it be *Clay-ground*, then bring in ſome warmer ſoyles to mixe with it, as *Sand*, *Aſhes*, *Sheeps-dung*, *Pigeons*, *or Hens-dung*, or the like: If the ſoyle be too *barren*, then help it by mixture of good ſoyles round about the Roots.

But withall take away the *Moſſe* that is already upon the trees, in this manner; after Raine rub it off with a *Haire-cloth*: elſe ſcrape it off with a piece of hard wood in the forme of a knife.

2 Another is the *Barke-bound diſeaſe*: This exceedingly hinders *Bark-bound.* the growth of trees: it makes them live lingringly and poorely. This happens when there is but a dull, and ſlow paſſage up of ſap, and in ſmall quantity, either by reaſon of barrenneſſe of ſoile or want of due culture to the Branches, therefore if the ſoile be barren it muſt be mended, and likewiſe ſome of the Branches cut off, and the reſt ſcored downe all along to the Root, through the bark, on each ſide, with ſome croſſe cuts, and nicks in the bark: let this be done in the ſpring time, and the ſap will ariſe more plentifully.

Another diſeaſe is the *Canker*, naturall to ſome, but accidentally 3 ſpring to others by bruiſes, &c. This hurts many, and ſpoiles *Canker.* ſome. To cure it, cut it out, if it be upon the body, or great Boughes of trees, & waſh the place with Cow-dung and urine mixt; and then cover the place with clay mixed with horſe-dung and cut off the ſmall branches that are dead, but withall endeavour to ſtop the *fountaine, and cauſe of it*, (being a ſharp and violent ſap) by laying *Cole Aſhes, or aſhes of burnt wood, Nettles, Ferne*, and ſuch like vegetables to the roots, but if the Trees grow upon gravell ground they'l hardly be cured, without altering the ſoile in a great meaſure.

Some trees are hurt with *ſmall wormes* that breede betweene the barke and the wood; which cauſe the Barke (in that part) to riſe and ſwell ſometimes: this being perceived the worme muſt be cut out and the place waſhed with urin, and Cow-dung.

2 Secondly, concerning *Miſchiefes incident to Fruits*: by *Cater-* *Miſchiefes* *pillers, Ants, Earewigs, Snailes, Waſps, Birds, and cold, and ſtrong* *incident to* *Winds.* *fruits.*

1 *Caterpillers.* In the ſpring time *Caterpillers* breed (and devour many buds, bloſſomes and young fruits, eſpecially in a dry ſeaſon:) of the *Dew and Leaves* (as one ſaies) when the Eaſt wind blow much, which cauſeth that moiſt and ſlimy matter to vivifie. They breed alſo (as is obſerved) of the *Spawne of Butterflies*. Now how to deſtroy them. I know no better way then to pluck off thoſe leaves which have the *Cobwebs* made upon them, (in which they breed) and tread them under foot, for one of them containes multitudes.

L. Bac. nat. hiſt. Pag. 148.

And for thoſe that eſcape, being upon the Trees, ſome ſmoake them with ſtraw or ſuch like, which makes them fall off. They may be deſtroyed alſo by ſquirting water up into the Trees among the Boughs, which waſheth them off.

2 *Ants.* Secondly, *Ants and Piſmires* hurt Fruits, multitudes creep up into ſome Trees, and eat the Fruits. Therefore ſeek out their hils where they breed, and lye, and powre in *ſcalding water* among them till they be deſtroyed.

Yea ſometimes they be under, or neere the roots of trees, and do very great hurt, and almoſt kill ſome trees, theſe muſt be dig'd out, and deſtroy'd by hot water, or ſome other way.

Alſo, anoint the bottome of the Trees neere the Root with *Tarre* round about, that ſo theſe little theeves may be taken Priſoners by ſticking in it.

3 *Earwigs:* Thirdly, Fruits (growing ripe) are ſometimes eaten with *Earwigs*. One way to deſtroy them is by ſetting Oxe hoofes, Cans or any hollow thing neere the Roots of the Trees, and among the Boughes, upon the ends of ſticks, and they'l creep in, and lye there, then take off theſe hoofes quickly, and ſhake them into a boule of water, or cruſh them with your foot upon the ground.

4 *Snailes.* Theſe Creatures doe moſt *miſchiefe* to Wall-trees, eſpecially upon old walls. Pick them off betime in the morning and deſtroy them. But if you keep the wall well pointed with lime that they have no harbour there, and the Roots cleane from weeds you'l not be much troubled with them.

To keep them from ſome choice trees and fruits, ſtraw ſome aſhes round about.

5 *Waſps.* Another *miſchiefe* incident to fruit, is by *Waſps and Hornets* ſometimes

ſometimes, ſome find out their neſts, and are ſo bold as to deſtroy them there by ſcolding water, or ſome other way. Another way to deſtroy them is by hanging Earthen Pots halfe full of water in Trees, dawbed in the innerſide with hony, and they will leave the fruits and fall to the honey, and having ſuckt of it, they fall into the water, and periſh. This way deſtroyes multitudes.

6 *Birds.*

Birds alſo ſpoile *Buds and fruits*: the Bul-finch and Lennet in the Winter time and Spring eate up multitudes of *Buds of Cherrie-trees, and Plum-trees*, which are prepared for bloſſomes and fruits, being ripe they peck and eat many: you may deſtroy them by ſetting lyme-twigs (with baits) in the Trees, and kill ſome with a Peece or Croſs-bow, and hang them in the Trees: Alſo Clack-Mills may be ſet in divers places in the Orchard which will affright them.

7 *Winds.*

But the greateſt *miſchiefe* incident to fruits is by *cold winds*: *and Froſts in the ſpring time, and by ſtrong Winds in ſommer, and Autumne*: which ſhake off the Fruits: againſt the hurt of *cold winds, and froſt, wall-trees* may be covered for a certaine time while they are knitting (being exceeding tender) and great ſtandard trees may be ſmoaked in knitting time, ſetting on fire ſome moiſt ſtraw, (or any thing that will make a ſmoake) under and among the Trees.

Likewiſe: Plant ſuch Trees as will grow high, upon the *North, & Eaſt*, that may be a good ſhelter continually againſt theſe cold winds, which is the beſt courſe: the Orchard muſt be defended (if it be poſſible) with ſome *high Trees*, on the *North, Eaſt and Weſt* ſides, or ſo planted that they may have houſes, hils, or ſomething or other, to break off *theſe winds* from the Fruit-trees.

So much concerning *Diſeaſes, and Miſcheifes, incident to Fruit-trees, and fruits; with their Cures, and remedies.*

The Alimentall and Phyſicall uſe of Fruits.

FRruit-trees being Planted, and duly Ordered to fruit-bearing, then comes the joyfull Harveſt, the *End* of all our Labours. And then we make uſe of all the Fruits for our greateſt Profit: and becauſe ſome have wayes to order fruites for advantage, which others know not of, I thinke good to ſay ſomething concerning *the uſe of fruits*, in reſpect both of their *Alimentall*, and *Phyſicall Uſe*.

Something from my owne knowledge.

Some other things upon the affirmation of others.

Of Apples.

First concerning the uſe of *Apples*.

When *Apples* are ready they may be Diſpoſed of Divers wayes, ſome for *Cyder*, others for *Sale*, others for daily *Diſhes to the Table, ordered many waies.*

Cider is uſually made of ſuch *Apples* as are moiſt fruits, ſome pleaſant fruits are fit to make *Cider* ſo ſoone as they are gathered, others may lye a certaine time to mellow as they uſe in ſome places, whereof *moſt excellent Cider* is made, if the *Apples* are taken when they are juſt ready, and fit to eate, being the crude, or raw ſpirit is then digeſted.

Make Cider of the beſt Apples.

There is generally a great neglect concerning the choice of *Apples for Cider*, many think, ſo they be *Apples, and ripe* it matters not much what kinds they are, and ſo grind and maſh altogether, good, and bad; ſweet, and ſower and ſo tunne it up: which is but *poore, weake, heartleſſe Liquor*, to the diſparagement of Cider; whereas ſome others diſcreetly ſort their Apples for *Cider*, and make the *beſt kinds* into *Cider* by themſelves; knowing that the *Cider* will be in *ſtrength, and goodneſſe*, according to the *taſt, and goodneſſe of the Apples* whereof it is made: and make their common ſorts of Apples into Cider by themſelves, for more ordinary uſes.

The *Pearesmaine Apple* makes very excellent *Cider*, being of a pleaſant vinous taſt; ſo alſo diver kinds of *Pippins*, make ſpeciall good

Cider

Cider: but the *Gennet-moyle* is accompted better then either, for *Cider*, and makes a more pleasant liquor: and as others say the *Red-streake* makes *best of all*, but this is certaine, there is much difference betweene some *Cider*, and some other, made even of the *same kind of Apple*, in respect of the different ordering of it: *If* the fruit be not *full ripe*, and the Liquor tun'd *with all speed*, and kept from *Aire*, the *Cider* will speed the worse for it.

In some places there is very little *good fruit*, most is poore sorry stuffe, especially the *oldest trees*; *former ages* were not acquainted with halfe so many *good fruits*, as we are of late yeares: so that we may have *Cider far better* then they could have: There is some *Cider* of late made by divers, of their speciall good fruits, not inferior unto *French Wines*: therefore propagate, and increase of the *best tasted fruits*, to make *Cider*, which is a liquor if it be right good, exceedingly conducing *to health and long life*, as is concluded not only by *juditious Physitians*, but also by *long experience*. An ancient Author saies, that a famous Phisitian of his time was not content to equall *Cider* and *Perry* with *wine of Grapes*, but preferred them before it. Little good fruit in old Orchards. a Ma: Rust.

This liquor passes in many Gentlemens houses, and others, in stead of *wine*, and saves them many a pound which they have, and otherwise would spend in *wine*, and it is so much the better if it be *burnt*, with some *sugar*, *spices*, *rosemary*, *&c.*

Now The *Apples* being ripe, gather them, and being cleane picked from Stalks and leaves, and ready for all, then grind them in the Mill, or pound them small in Troughes of wood, or stone: then straine them, and tunne up the Liquor immediately, and let it not stand as some do, it looseth spirits: And having filled a Vessell great or small, take *Clay*, and lay it round about the Tunne hole, not to stop it up, but make it hollow round about, to containe so much *Cyder*, as that (when it hath done working) the Vessell may yet be full, put in a small quantity of hony to make it worke the better, and when it hath done working then stop it up presently very close, and it will keepe better then if the Vessel were not full: or else, though no *Clay* be so laid yet put in more liquor as it works, to keepe the vessell *full*. *How to make Cyder:*

If you hang divers kinds of *Spices* (bruised) in the middle of the Vessell, in a thin Linnen Bag (having a stone within to sink it) they give the Liquor an excellent relish: put it not in till the *Cyder* have done working.

If you boyle *Cider* (with spices) newly strained, such will be cordiall; you may colour Cider with juyce of *Mulberies* or *Raſberies*, or of the *Great-bearing-Cherry*, and make it like *Claret-wine*.

How to keep Cider.

Cider may be kept perfect good many yeares if (being setled) it be drawn out into (a) *Bottles*, and well stopt with *Corks and hard wax* melted thereon, and bound down with a *Pack-thred*, and then sunk downe into a *Well or Poole*, or buried in the ground, or sand laid in a *Cellar*.

(a) *Put into each Bottle a lump or two of hard Sugar, or Sugar bruised.*

In *drawing the Cider*, take heed of giving it *too much Aire*; if *much Aire* get in, it will very much *deaden the Liquor*: And therefore that there may be only so much *Aire* as is necessary in the drawing of it, take this course, which is used by *Vintners*, in drawing their *wines*: Thus: When the vessell of *Cider*, (or other Liquor) is to be drawen, bore a hole with a *wimble* (or such a thing) neere unto the Tunne hole, then lay next upon the hole, a *sheet of browne Paper*, and upon the Paper, just over the hole, lay a *Handfull of salt*, and upon the *salt*, and all over the Paper, round about the *hole*, lay as much *Gravell*, or *Sand* as will lye upon the *Vessell*, and this will cause the Liquor to runne *fresh* to the bottome, if the *Vessell*, be close so that no *aire* get in, in any other place: *Too much aire* (as is most commonly given to Liquors in drawing) does very much *deaden it*, & makes it *flat*, and *heartlesse*, and the *cause* (by many) is not perceived.

Or else make a small hole in the uppermost part of the end of the *Vessell*, and keepe it stopt with a *Peg*, and when you are to draw, pull it out, and having done, stop it againe with the *Peg*.

How to keep Apples.

Before you gather *Apples* to keep, let them be ripe, which may be known by the *colour*, and by the *seed*; cut some of them, and if the seede be turn'd *browne*, or somewhat *black*, such may be gathered; gather them in a dry day, pull them one by one, and put them into Baskets lined with woollen cloath, that they bruise not. Carry them into a loft or upper Chamber, and lay them on *Mats or Boords*, not on *Plaister*, or *Clay floores*, *they will be moist*. Lay them thin, not on heapes as some doe, let the windowes, and holes be open especially upon the *North-side*, in dry daies, that the ayre, and winds may dry up their superfluous moysture. Lay

every

every kind by themselves, and pick out all the Leaves, and such as rot, from time to time. Turne them sometimes, and in *Frost* cover them with *Mats*, *Straw*, or the like.

If *Apples* offend any through winde, eat with them *Ginger*, or other *Hot Spices*, or *Carroway seeds*, *Fennell seeds*, or the like. So *Dodonæus*: *Quorum malignitas vel aromatis, vel aliis corrigi potest*. Hist. stirp. l. 3. pag. 777.

Apples are prepared for the Table, all the yeare long many waies (I shall not need to speak of particulars) and are pleasant and healthfull to the body.

Dulcia poma minus frigida sunt ac humida, alimentum conferunt amplius quam cætera poma. He saies, Pleasant Apples are lesse cold and moist, and afford more nourishment then others. Dod on. hist. l. 3. pa. ibid.

Concerning their Physicall use.

Galen ascribes heat to some kind of *Apples*, he speaks of their *Physicall propertie* in relaxing the belly, and saies the *acid* & *acrid* performe this: but with some difference. *Hæc cum calefactione, Illa autem cum refrigeratione*. The *Acrid* doe it with heat, the other with cold. *Sweet Apples* relax the belly more then other kinds. A good Author saies, every sweet thing detergeth and relaxeth, And therefore *Peares* (which are generally more sweet then *Apples*) loosen the body more then *Apples*. De Alimen. facul. l. 2. p. 20.

Apples also help Concoction. So *Galen*, *post cibum, statim dare ipsa, &c.* taken after meat. *Nonnunquam autem cum pane, ad ventriculum & stomachum roborandum*, eaten with bread they strengthen the stomach. So *Avicen*: *confortant debilitatem stomachi*. D. Alim facult. l. 2. L. 2. c. 569.

Galen saies pleasant *Apples* are profitable in hot diseases. *Sæpe in morbis afferunt præsidium*: So *Matth*: *Pomum cultivum non solum sanis competit, sed etiam ægris*: He saies they are Cordiall to persons in hot diseases: *Calidis cordis affectibus succurrunt*. Being rosted, and eaten with Rosewater and Sugar: and that the pleasanter kinds are helpfull against *Melancholy*, and are good against the Plurisie, if rosted and eaten *Glycyrrhizæ succo, & saccharo, mirifice juvant*: With juyce of Liquorice, and sugar, In Com. pr. l. Dioscor.

morning

morning and evening two houres before meat, they wonderfully help.

Observe one speciall *Physicall propertie* more of *Apples*, set down by a Learned and experienced Author. These be his words.

Ger. Herb. pag. 1270. *The pulp of rosted Apples foure, or five (if Pome water) mixed in a wine quart of faire water, laboured together, and drunk at night last, within an houre, doth in one night cure those that pisse by drops, with great anguish, and dolour, the strangury, and all other diseases, proceeding of the difficulty of making water, but in twice taking, it never fayleth in any: also the running of the Reines: which I have often proved, and gained thereby both Crownes, and credit.* So the Author.

Concerning *Peares*: (a) *Gallen* saies they have like properties with *Apples*, and what is said of *Apples*, if we attribute the same to *Peares*, there needs nothing anew to be said of them, *Quæ de Malis diximus, si ad Pira transtuleris, nihil erit quod nos de ipsis novum dicere oportet.*

Of Peares.

a Lib. 2. de Aliment. fa. p. 10.

(b) *Avicen* saies: *sedant Choleram*, they mitigate Choler. (c) *Donæus* commends them above *Apples*, for their nourishing properties: *Alimenta Pira omnia, amplius & copiosius quam Mala conferunt.*

b Lib. 2. ch. 548.

c Hist. stirp. 3.

So **Avicen*; *Humor eorum plurimus, & laudabilior est humore pomorum.*

*Li. 2. Ch. 548.

Peares make an excellent *Wine* being well ordered: A late Author saies we might have *wine of Peares* and other of our *Fruits* not inferior to *French Wines*. And another tells us, that a famous *Physitian* of his time was not content to equall them with *Wine of Grapes*, but preferred them before it in every thing.

Ma. Rust.

I need not tell *Herefordshire, and Worcestershire* men, the good properties of *Perry and Cider*, they know by experience it is both *Alimentall and Physicall*, that it is profitable not only for *Health*, but also for *long life*, and that *Wines* made of the best kind of *Apples and Peares*, is a speciall *Cordiall*, chearing and reviving the spirits making the heart glad, as *wine of Grapes*.

And it has beene observ'd that those who drinke *Cider* and *Perry* daily, or frequently, as their common drinke, are generally *healthy persons* and *long-lived*.

And

And that it will begger a *Physitian* to live where *Cider*, and *Perry* are of generall use.

Quinces are speciall fruits, and of manyfold use, not only for daily nourishment, but also for *Physicall* respects, either of themselves, or mixed with other fruits. *Matthiolus* commends them both for *meate*, and *medicine*, boyled with hony. *Ex melle tantum & Cotoneorum carne confecta, tam ad cibi quam medicamenti commodum.* *Of Quinces:* Com. in lib. Dioscor pag. 201.

So *Rovilius*: And that many dainties for Banquets are prepared of them: *Multa ex Cydoniis malis parata ex iis sectis & diutius in aqua elixis donec tabescant, &c.* Hist. p'ant. lib. 3. pag. 290.

There are divers wayes of making *Marmalade of Quinces*, which is knowne to be a good *Cordiall*, strengthening the *Stomack, and Heart*, both of the sick, and sound.

Galen saies being made with Honey it will last seaven yeares, and loose none of it's properties, *diu duret, si quis ipsum cum melle coctum asservare velit, post annos septem invenimus nihil in qualitate immutatum.* De Aliment: facul. lib. 2. pag. 20.

Dodonæus saies: they bind strongly of their owne nature, & stay vomiting. *Valde astringunt, ventriculum roborant, vomitum sedant.* Hist. stirp. lib. 3. pag. 714.

Quinces may be kept good a yeare or (as some have said) two yeares, thus: put them in a Barrell, cover them with *Penny Ale*, and once in 10 or 12 daies draw it off, but stirre not the *Quinces*, then put in fresh *Ale* againe, from time to time, this is accompted far better then usuall *Pickle*. Others keep them thus: Boyle the parings and Cores of Quinces with salt and Ginger, and in this pickle they'l keep divers Monthes. A late Author saies there's no fruit in this Land of so manifold use as *Quinces*.

Of Cherries.

Cherries are a healthfull and pleasant fruit, *Ruelius* saies, *Cerasa bonum succum creant*, they breed good humours in the body; so another: *bonum sanguinem generant*. De Nat. stirp. ch. 64. lib. 1.

Dodonæus accompts the *tart, and sharp* Cherries best, *Inter Cerasa optima sunt acidula.* (a) I have heard it from a Gentleman of very good credit, that he dranke Cherwine of above a Twelvemonth old, which was very good wine;

There is a pleasant and refreshing *Wine*, made of *Cherries*, in Countries where they have great store, both of their Liquor only, and the same mixed with *Grapes*. *Uvis maturis admiscentur, & deinde vinum ex his paratur gustatu gratissimum*: Doubtwhereas it was thought it would not have lasted halfe so long. The *Morello Cherry*, and other deepe coloured pleasant Cherries, no doubt would make a speciall good wine; the Liquor of it selfe, or mixed with *Cider*.

leſſe *Cherry wine* in ſommer is a pleaſant and healthfull liquor, more proper for that ſeaſon then hot wines.

Cherries boyled in brothes, and drinks, give a pleaſant reliſh, and are good for hot and feveriſh bodies. And in Countries where there are great ſtore their cuſtome is (as is credibly reported) to eat their breakfaſts of *Bread*, *butter*, and *Cherries*.

The *Schoole* or Univerſitie of *Salerne*, gives them great commendations, and tells us divers commodities they afford:

Ceraſa ſi comedas tibi confert grandia dona,
Expurgant Stomachum, nucleus lapidem tibi tollit,
Et de carne ſuâ ſanguis eritque bonus.

By eating Cherries great good doth ariſe,
To ſuch as uſe them, for the learned wiſe:
Say, that they purge the Stomack, and beſide
The broken ſtones and kernels have beene try'd,
To breake the bladder-ſtone, breed wholſome blood,
To fat and feede the body they be good.

Another ſaies, they increaſe and comfort the *Liver*, and the tart and ſharp cloſe the mouth of the ſtomack, and make the better and ſpeedier digeſtion.

Com. in l. 1. Dioſcor. pag. 198. *Matthiolus* ſaies: *Omnia refrigerant, roborant, & tibi appetentiam excitant, ideoque febricitantibus, ac ſitientibus, facile concedantur à medicis Germanis.*

All *Cherries* do coole, ſtrengthen and ſtirre up appetite to meate, and therefore they are (as is Recorded) readily allowed by the *Germane Phyſitians* to ſuch as have feveriſh, hot, and thirſty diſeaſes; other Authours ſay the like, which for brevities ſake I omit.

Of Plums.

Com. in l. 1. Dioſ. p. 216. Matthiolus ſaies, *Pruna bilem dejiciunt, proinde ea utiliter medici adhibent febres, aliaſque biliioſos affectus reddant.* Plums caſt out cholerick humours, and are good in fevers, and other cholerick and hot diſeaſes.

A late Authour ſaies, out of *damſons* and other ſweet *Plums* may be made a drinke not inferior to ſome good *wines*, and abundance of *Aquavitæ*.

Sch

Schol. Sal. saies:

Infrigidant, laxant, multum prosunt tibi Pruna:
Plums coole, and loose the belly very kindly:
No way offensive, but to health are friendly.

Many good dishes for the Table, and delicates for Banquets, are made of *Plums*, with hony, and sugar, to use all the yeare, and profitable both for the sick and healthfull.

Gallen accounts *Aprecocks*, better then *Peaches*, *Non in ventriculo, ut illa, corrumpuntur*: because they are not so soone corrupted in the stomack. *Avicen* saies, *Infusio siccorum confert febribus acutis*: The infusion of dryed Aprecocks, is profitable in *sharp feavers*. *Matt.* tells us, that the *Oyle of the stones*, is very profitable to anoint the heat, and swelling of *Ulcers, and Sores, and Paines in the Eares.* And that the *oyle* mixed with *wine*, and drunke, drives *stones and gravell* out of the *bladder and kidneys*: and helpes the *collicke*. *Of Aprecocks.* De Facult. Alimen. l. 2. p. 20. Can. l. 2. c. 146.

They are ordered many wayes, and all pleasant to the Body, and healthfull. *Of Peaches.* L. pag. 80, &c.

Dioscor. saies, *Persica mala stomacho utilia sunt, alvum quoque bonum præstant. Peaches* are good for the stomach, and keepe the belly soluble: so *Avicen*: *Matura sunt bona stomacho.* L. 2. 571. Nat. Hist. p. 15.

Lonicerus saies, *Persica mala in ardentibus febribus sumi possunt. Peaches* may be eaten in burning fevers. L. 15. c. 12 & l. 23. c. 7.

Pliny commends *Peaches* as much as any fruit, even for the sick, with *Wine or Vineger*, *Poma Persica innocua expeti ægris, utilioraq; cum vino aut aceto, &c:*

Peaches eaten modetately (for so wee are to use all fruits) are no doubt profitable to coole and loosen the belly, especially for *hot* constitutions; but with all take the advice of

Schol. Sal.

Persica cum musto, vobis datur ordine justo:

Take a cup of wine, or strong drinke with them.

Some make a drinke or wine of *Mulberries*, as *Albert*: *Magnus* tells us: *De moris fit potus, qui Moretum vocetur.* A spoonefull or 2. of this will colour a quart of white wine or, *Cider.* *Ruel*: saies, *succus siccato pomo expressus, multum obsoniorum sapori confert, & miram gratiam commendat*: the *juyce of Mulberries*, prest out and dryed, & put into meats, gives them a very pleasant taste & relish. *Of Mulberries.* De veget, & Plant. c. 26. p. 157. De nat. stirp. c. 102. p. 265.

The *Juyce of Mulberries* is knowne by experience to be a good remedy for a sore mouth, or throat, such as are perfectly ripe relax the belly, but the unripe (especially dry'd) are said to binde exceedingly, and therefore are given to such as have *Lasks*, and *Fluxes*. *Dodonæus* saies they stir up a languishing appetite, especially in hot bodies, *appetentiam calore languentem excitant*.

Can.l.2.c.498. So *Avicen: appetitum cibi faciunt*. They are used by Apothecaries for many other purposes.

Of Figgs. Nat hist.l.3. pag.800. Com. in l.pr. D.of p.230.

Figgs are said to nourish much, and to breed store of blood. *Dodonæus* preferres them above other *Fruits* in respect they nourish very much: *Alimentum amplius quam cæteri præbent:* So *Mat. Ficus & uvæ inter fructus autumnales principatum obtinent*.

We have a sort of *Figgs* that come to perfect ripenesse in England, which are eaten (being newly gathered) with *Pepper, Salt, and Bread*, and may be dry'd to last all the yeare. And (doubtlesse) nourish exceedingly.

Lonicerus saies: *Naturam confortant. Dioscor*: commends them as profitable to those who have lost their colour by long sicknesse.

Li.23.c.7. *Figgs*, according to *Pliny*, are restorative, and the best thing that they can eat, who are brought low by languishing sicknesse, and on the mending hand: they help (as another saies) an old continuall *Cough* (being boyled with Hysop and drunk) also *Obstructions*, and other faults of the *Lungs*. *Schol. Salern*: commends them for divers things:

Scrofa, tumor, Glandes, Ficus cataplasmata sedet.
Junge papaver ei, confracta foris tenet ossa.
Swines Evill, Swellings, Kernells,
Figgs by a plaister cure:
Adde Poppie to't,
Then broken bones it set them sure.

Of Medlers. Hist.stirp.l.3. pag.789.

Condiuntur hi cum saccharo, aut melle (as *Dodonæus*) *quo modo apparati ori ac palato grati sunt*. Ordered with hony, or sugar they are acceptable and pleasant to the tast, they fortifie digestion, and preserve the humours from putrefaction. They stay vomitings and loosenesse of the stomack or belly. *Valentius astringunt, proinde ventri fluenti cibus est utilissimus*: as *Gallen*: Another saies: *Mespilorum ossicula in pulverem contrita calculos è renibus valenter pellunt*. The kernells bruised to dust, and drunk in liquor (especially

De fac. l.2.pag.21.

pecially where Parsly roots have been steeped) doe mightily drive out stones and gravell from the Kidneyes.

A late Author saies *Medlers* are singular good for women with child, seeing they strengthen the stomach and stay the loosnesse thereof.

Another saies, they are very effectuall for women with child against abortion.

A late Author saies the profit of *Wallnuts* is infinite: They are usually eaten after meales to close up the stomach, and help digestion. And according to *Avicen*, *recentes sunt meliores stomacho.* Bread or Bisket may be made of the meale being dried. The young nuts peeled are preserved, and candied for Banquetting stuffe: and being ripe the *K*ernells may be crusted over with sugar, and kept long. *Of Walnuts.* Can. l. 2. c. 501.

Avicen saies: *Juglans ficubus, & Rutâ medicina omnibus venenis: Wallnuts, with Figs, and Rue, is a preservative against all poison.* Can. l. 2. c. 501.

Schol. Sal. reckons *Wallnuts* for one of the six things that resist poyson.

Allia, Nux, Ruta, Pyra, Raphanus cum Theriaca:
Hæc sunt Antidotum contra mortale venenum.

Garlicke, Rue, Peares, Radish, Treacle, and Nuts:
Take these, and then no deadly poyson hurts.

Mithridates the great: his preservative was (as is recorded) *Two Wallnuts, two Figs, 20 leaves of Rue, and a grain of Salt stamped together*: which taken no poyson that day could hurt him. Plin. nat. hist. l. 23. c. 18.

Greene Wallnuts about Midsommer distilled and drunk with vineger, are accounted a certaine preservative against the Pestilence.

The milk of the *K*ernells (as Almond milk) doth coole and refresh the appetite of the languishing sick body.

So much for the Alimentall, and Physicall use of Fruits.

HAving shewed some profitable *Instructions* in this *Art of planting* Fruit-trees, *I* think it convenient likewise to discover some *Errors* that I find both in the *Theory*, *and Practise* of it, that men may take heed of them.

Let not men think that *Ancient and Learned* Authors have discovered *all Truths*: or that *all* they have said is *truth*: they are but men and have their *Errors*: *Humanum est errare; quandoq; bonus dormitat Homerus*, as one saies, *Non est pro magno habendum quid homines senserint, sed quæ sit rei veritas*. It's not any great matter what men have thought, but what is the *truth* of the matter. *Quid ad nos, qui potius de rebus ipsis judicare debemus?* What is to us what men say, who ought rather to judge of the things that are spoken. *Oportet edoctum judicare*: as *L. Bac.* saies. Men that are taught must not resigne up their Reason to their Teachers, but judge of what's said.

August. de civ. Dei. l. 19.

Adv. of Learn. l. 1. p. 45.

Some great and Learned Authors have asserted very weak things, and altogether untrue. *L. Bac.* saies concerning them, *That the writings of speculative men upon active matter, seemes to men of experience, but as dreames and dotage.* Indeede they goe about to build *Castles in the Aire* (as the Proverb is) for as a *building* cannot be set up without a *foundation*, so neither can *effects* be produced without *Causes*: *Nullus effectus datur sine causa.* They tell us of many great and desirable things, but when they come to discover the *Causes, and meanes* whereby they must be effected, these are (many of them) weak and childish, and which (*I* suppose) proceeded from them upon their first apprehensions without waighing them in the *Scale of Reason*, or trying of them by the *Touchstone of Experience*. And as the *L. Bac.* saies, *These high and vaporous Imaginations, insteed of a laborious, and sober enquiry of truth, doe beget hopes, and beliefes in themselves, of strange and impossible shapes.*

Adv. Learn. l. 1. pag. 145.

Nat. hist. p. 165

And elsewhere he saies. *The Causes and Axioms of some ancient, and moderne writers, are so full of imagination, and so infected with old received Theories, as they are meere Inquinations, (or defilements) of experience.*

And

And these he ranks amongst the discredits of Learning, he saies: *Many things have been rashly (and with little choice or judgement) received, and registred, as appeares in the writings of divers Authors, which are every where fraught with forged and fabulous reports, and those not onely uncertaine, and untried, but notoriously untrue, to the great derogation of Naturall Philosophie, with grave and sober men.* Advanc. Lear. l. 1. p. 32.

I shall therefore discover some of these *Errors* (according to my apprehensions) as they concerne this *Art of Planting Fruit-trees*, that inexperienced persons may not be deceived by them.

And afterwards shew some *Errors in the Practise* of this Art, that they may be avoided.

I shall divide the *Errors* in the *Theorie* (*or contemplative part*) of this Art, into three sorts.

The first sort are, *instructions hurtfull and dangerous.* 1

The second are, *instructions for effecting of some things impossible to be done by the meanes prescribed; and others impossible to be effected by any meanes.* 2

The third sort are: *Assigning wrong Causes to Effects.* 3

For the first.

A late Author giving Instructions for Grafting, saies: *Graft the next Spring after remove.* 1

This *I* say is a *dangerous Instruction*, because *Stocks* removed have so great a wound and repulse by removing only, that they cannot well beare another so soone after, so great as *Grafting* would be, if in the cleft: Therefore let stocks removed grow a yeare, or two before *Grafting*; *Reason, and Experience* is cleare enough in this.

Secondly, *Theophrastus* giving instructions for Planting, saies: *Nullâ radiculorum parte detractâ, stultum est enim amittere radices quas habemus, ut acquiramus novas.* Take away none of the Roots, for it is a foolish thing to loose those roots we have, that we may get new. 2

This is a *hurtfull and dangerous Instruction*, for except some of the small strings, and roots be cut away, if there be many, and all the ends of the great ones, they will not put forth new *Roots*, as they will if cut: and multitude of *roots* hinder the mould from closing on every side of every Roote, as it ought to doe, therefore

fore some must be cut away, and the ends of all that are left; Experience proves this sufficiently.

Thirdly: *Columella* giving *instructions for choice of Grafts*, this is one, *surculi sint bisulci*. Let Grafts be double, or forked. So *Ruelius*.

Columel. lib. de Arboribus cap. 29.

This is a *dangerous and hurtfull instruction*, because *forked*, or *double or treble Grafts*, most of them dye, and those that live grow poorely, not a fift or sixt part (it may be) so much as *single and short Grafts*.

4 Fourthly: *Bapt. Port.* giving *Instructions for Choice of Grafts*, saies, we must take *surculos pregnantes & turgentes*: Grafts full & swelling with sap. *This is a bad instruction*: For Grafts should be taken before they swell with sap, for it is a repulse to *Nature* to cut them after sap stirres in them: neither will such take hold on the stock so soone as those which are indigent, and needy of sap: therefore let Grafts be cut from the Tree, *before sap stir in them*.

5 Another saies. *When Grafts put forth, take away the Clay: for Clay rather keeps moisture then drought, save a little in the hole.*

This is a *hurtfull Instruction*: for sap will not cover the head of the stock, nor close up the clefts on both sides so soone without *Clay*, as with it: *Clay* is as salve to a wound, which heales it up, and it rather keeps out moysture, then otherwise, if well closed, and also preserves from *dry winds*, *sunne*, and other annoyances; therefore keep on the *Clay* a yeare or two, till the head of the stock be covered and the cleft healed up.

6 Another saies: *When the Grafts have well put forth, underprop them, else wrap them one within another, and tye them with wood amongst for feare Winds breake them.*

This is a very *hurtfull and dangerous Instruction*, for all these wayes do fret, and gall the barke and (it may be) breed the *Canker*: And besides, it hinders the yong grafts that they cannot spread into an handsome forme: this course brings a certaine mischiefe to prevent an uncertaine: *winds* hurt but few, except they be very top-heavy, if so; then cut some of the branches till they be grown stronger below, able to beare the Top.

7 Some Authors counsill us to cast *Glew into the place of Grafting*,

Grafting, to glew together the two substances, or sprinkle Sugar, Cynamon, or sweet liquor, that the fruits may retain the *taste.* This is a *hurtfull instruction* becaus *liquor*, (or any other substance put *between the stocke, and the Graft*, do hinder, (if not spoyle) the joyning of stocke and Graft, but if this might be done without hurt either to stock, or Graft, yet would it be no way effectuall for the *End* proposed. Of this further see pag. 84. *&c.*

A late Author saies: *Plant not against a wall, because a Tree cannot be so long lived, nor grow to the bignesse it else would do.* 8

This is a *hurtfull Instruction*, because many kinds of fruit-trees, As the *Aprecock, Peach, Nectarine* and divers other trees, will beare little, or no fruit, except they be planted *against a wall:* And though it be granted, that Trees planted against a Wall will not be so *large* as if planted from the *Wall*, Yet I suppose its better to have, *a few small trees, that beare store of great fruits; then store of great Trees, that beare but a few small fruits.*

Columella giving Instructions for removing Plants saies. *Mala æstiva, Cydonia, sorba, pruna, post mediam hyemem usq; in Idus Febr: serito: Pyros Autumno, ante brumam serito:* Plant the Sommer Apple, Quince, Service-tree, and Plum-tree, after winter, in February: but Peare-trees before *winter.* 9 L. 1. de Ar: pa: 490.

This is a hurtfull instruction, as to the first part: for Trees should be planted in Autumne, as has been said, and there is the same Reason why the Sommer Apple-tree, and the rest, should be planted before winter, as is for Peare-trees. See at larg: pag. 60, *&c.*

One adviseth thus: *Let the Orchard be seated on some hill top, rather then on plaine grounds, for they have better Ayre, and better prospects, and also containe a greater number of trees then plain grounds.* 10

This is *no good Instruction*: for *Orchards on low and plaine grounds* have many advantages of those *on high grounds*, for the soyle of plaine, and low grounds is commonly more fertill then *hill tops.* Secondly, *low grounds* are more safe from *Winds* then *hills*, by reason of other trees planted to secure the Orchard, and by *hills, houses or other shelters: hill tops* can have no defence. As for *prospects on hill tops*, men do not plant Orchards for *prospects*, but for *Fruits.*

And as for *good Aire*, I suppose there is better Aire (especially at some seasons) in the Orchard *on plaine grounds*, then on *hills*, for in *Blooming time*, *Winds* would deprive us of the sweet aire *on hill tops*, but on *plaine grounds* the aire is more calme, And the perfume of the Blossomes stayes within the Walls, as within a perfumed Chamber.

11 Another Author saies: *Set the stones of the Peare-plum a foot deep in cold ground.*

This is *a hurtfull and dangerous Instruction*. For *stones* of any Fruits in any ground, put *a foote deepe*, are rather *buried then set*, for a man shall nere see more of them. But set stones of any fruits not above two inches deepe, rather something lesse.

12 One giving *Instructions for Inoculating*: saies, *Take off the bark just upon some Bud, or knob, and set the other Barke thereon.*

This is a *hurtfull Instruction:* for if the *Bud* to be inoculated be set upon another *Bud* of the stocke, then the *Inoculated bud* cannot possibly close, unlesse the roote of it be out, and if the roote be out its spoil'd that way: The Author that talks thus had never any experience in the *Art of Inoculating*. For buds must be set upon the *smoothest part of the stock*, that they may be sure to close.

13 Another saies: *Set Applestrees Twenty foot asunder.*

This is *a very hurtfull and dangerous instruction*, and the practise of it hinders men of multitudes of fruits, Wee see that in many Orchards, Trees are planted too neer together, it may *be 4 or 5 or but 6 yards* asunder, which is too neere together: I conceave *8 or 10 yards*; or there abouts, little enough for the distance of *Apple-trees* in ordinary soyle: but if very good ground 14, or 16 yards or more, if men have roome enough; for we see by experience that upon good ground and well ordered they will touch one another at 10 or a greater distance: And that a few *Apple-trees* having roome to spread will beare more fruits, then five times so many, being crouded one upon another, where they have no roome to spread. And besides, those fruits they beare cannot come to perfection, neither in bignesse, nor ripenesse, for want of the sunne, which cannot come about them, when the Trees are planted so neer together, *as the* Author speakes of. Of this see more largly; with divers Reasons, pag.

Another

Another Author saies: Cut away all the idle shoots of the last yeare, in your Aprecot, and Cherry-trees to make your fruit the fairer. 14
This is a very hurtfull Instruction; for the last yeares shoots are not idle shoots, for many of them beare the next yeare after, or the second yeare without faile: some ignorantly practise according to this Instruction, which is a great hurt to trees.

Thus much for the first sort of *Errors*; *Instructions hurtfull and dangerous.*

The second sort are, *instructions for effecting of things impossible to be done by the meanes perscribed, and others impossible to be done by any meanes* *.

Didymus tels us how we may *mix divers kinds of fruits, and thereof make one new kind*; *Accipienda sunt duo diversi generis sarmenta, eaq; scindenda per medium &c.* The instruction is too large to shew it verbatim: this is the summe: *Two grafts of divers kinds must be cut through the midst, and the two halves bound together, which must be set in the earth, and watred till they bud forth.* I

Another to the like purpose. *Binde the Grafts of a Peach-tree and of a Nut-tree together, and the fruit will be halfe Peaches and halfe Nuts*; and againe he saies: *Bind the Grafts of a White Figtree, and a black together, and plant them, and the Figs thereof will have the flesh on the one side white, the other black.*

* There is a Booke called *the Countrey mans Recreation*, or the *Art of Planting*, which is full of these fancies. Printed in the yeare 1640.

Rara avis in terris nigroq; similima Cygno.

If men can but make the *Swanne* and the *Raven* breed together, they may have a strange kind of Fowle, a black Swan it may be, which may as soone be done, as to make these fruits mix.

These and the like *instructions* are ridiculous, fit to be passed over with a Jest, but if men require a serious answer, it is given (truly) by *Sir Fr. Bacon*, in his *Nat. Hist.* He saies, *Such Grafts will put forth their severall Fruits without any commixture in the fruit.* No doubt they will; if it be possible for two halfe grafts (so used) to grow. We see by continuall experience a small Bud of a Graft (no bigger then a grain of wheat) will keep it's own nature against a faire large stock, of another kind, being inoculated. Cent. 5. pag. 119. 120.

2 Secondly, Another of this kind is laid downe by *Albert. Mag.* he saies: *Lætamen est unum eorum quæ præcipue Plantam mutatur à sylvestritate in domesticationem. Manure* (or good soyle) *is one of those things which changes wild plants, into a mild and pleasant nature.* This cannot be done by any meanes. Different kindes of fruits, as they will not mix one with another, by the meanes newly mentioned: so neither will they *change into another kind. Lord Bacon* tells us: *It is the seed (of any kind of Creature) and the nature of it, that locketh and boundeth in the Creature that it doth not expatiate, or change from one kind to another.* The seed of every fruit retaineth strictly, the nature of the fruit of which it came, which will not be changed by any meanes.

Lib. cepr. veget. cap. 1.

Another of the *second sort of Errors* is this:

3 *Lonicerus* gives an *Instruction* for procuring fruits *with an excellent Aromatique and spicy taste*: it is this: *Arborem ad medullam usq; scindito, & ligni parte exectâ, aromata quæ volueris inserito, &c.* he saies: *Cut a Tree to the pith, and part of the wood being cut out, put in such sweete spices as* You *thinke good, then dawbe the hole with Clay, after lay the branches of the young plant in the Earth, that by its moisture and fatnesse the Branches may unite, then bind together the young twigs that spring from them, so that there may be made one fruit or branch of divers, and the fruits comming thereof retaine the taste of the spices.*

De Natura & viribus Ar. Fo. 7.

Another, whose Booke (he saies) is publisht by authoritie, gives this Instruction.

To have *coloured Apples*, with what colour you shall thinke good: *Yee shall bore a slope with an Auger, in the biggest part of the body of the Tree unto the midst thereof, and then looke what colour yee will have them of, first ye shall take water, and mingle your colour therewith, then stop it up againe, with a Pin: and wax it round about.*

Ye may mingle with the said colour what spice yee list, to make them taste thereafter: Thus yee may change the taste, or colour, of any Apple.

Another saies: To have *Peaches of savor like Muske: In Grafting put into the Cleft a Graine of muske: and to have the Taste like Roses, put into the cleft dryed Leaves of sweete Roses.*

Another

Another late *Author* saies: *With a Chysell cut up the barke of a Tree round about, and anoynt the barke within with powder of Cloves, or Nutmegs, then set it on againe, and stop it close with Wax round about, and within thrice bearing it shall bring a faire Muscadell fruit which yee may Graft, and they shall be all after Muscadell fruits.*

This Author saies further. *To have all stone fruits tast as yee shall thinke good, lay the stones to soake in such liquor as yee would have them tast of.*

Divers * others speake to the like purpose.

These are strange fancies, meerely imaginary things: neither *Reason* nor *Experience* dictate any such. They are not only invalid, or of no power at all to effect what they propose, but are also *Hurtfull and dangerous* to the Trees, and Grafts; But if they might be done without danger, yet are they not able to worke any such effects as are promised, For it is not possible such small proportions as they speake of, should communicate and transferre their vertues through all the parts of the huge and vast bodies of trees, and to multitudes of Fruits, much lesse that they should do this for many yeares, and least of all that the Grafts (cut from these Trees) should retaine these vertues, being set on other stockes.

May it reasonably be said, That a Messe of sweete and pleasant meat, nay only a Bit of such meat given to a Child of tender yeares, the same will retaine the vertues, and strength of such meate, all his life time, yea will transferre the vertues of it to his children after him; when every one knowes the strength and vertue of the best meate or drinke (though taken in great quantity) is soon over, and spent, and that it is a continued daily supply, that does uphold and maintaine the body in good state and condition.

We have no reason to believe that the virtues and strength of any dainty dish will continue so long with us, as *Eliah's Morsell of meat* did with him, which yet was but fortie daies, and that was a Miracle too: how much lesse reason have we to thinke it will last many yeares.

Is there not I say as much reason for this as the other. *Admit* it were possible that a small quantitie of *sweet spices* should transfuse

* Amongst many other Authors who speake of these things see the *Country-Farme* pag. 360, 361, 362, 363, 364. &c. where there are very many odd conceits about changing the nature of fruits in *shape, colour, tast*, &c. To mix *Nuts, Plums*, and *Almonds, Peaches*, and *Quinces*: And to have *fruits without stones*. See pag. 365 of the *Country-Farme*.

fuse and communicate its properties to all the parts of a tree, yet it would not continue long in it, but it must be *a continued, and daily supply of such sweet things*, as must work that effect, if possibly such a thing may be, by any meanes. Creatures retaine those properties that are fixed, and radicated in them *by nature*, according to their *innate and intrinsicall forme*, but easily, and quickly cast off such as are *adventitious and accidentall*, as these things are.

Another of the second sort of *Errors*, is this.

Nat. hist. fol. 6. *Lonicerus* gives an *Instruction* to produce *coloured fruits*: *Rami Cerasi (sive alterius Arboris) scisso ad medullam, Lazurium alimve colorem inserito, sic eundem fructus refert*, that is, *put into the bough of a Cherry-tree (or any other tree) cut to the pith, the Azure stone (which is partly green and partly blew) or any other colour, which are meanes to colour the fruits of such trees.*

De nat. stirp. c. 96. *Ruelius* saies, *Non desunt qui sub Arbores Rosas serunt, sic rubra Poma dari promittunt. Some set Roses under fruit-trees, and say by that meanes the trees will bring forth red fruits.* So *Democritus*: *Si voles rubrum habere, obinebis, Rosis purpureis sub arbore(c) con-sitis.*

(c) See also the Country farme pa. 365. that we may have red fruits, we must set red Rose-trees under other trees, or neere them.

The same instruction is given by a late English Author.

Another saies, to have *coloured Peaches, we should colour the kernells within the stones, and the fruits will be of the same colour.*

The same Author saies, to have *Red Apples, put the Grafts into Pikes blood.*

Wee see their prescriptions for *rare colour'd fruits*; which are as farre off from *truth or Reason*, as the former concerning fruits of an *aromatique or spicy taste*, for the things are not only dangerous (some of them) if tryed, but if it were not so, yet are weake, and *invalid* towards the working of any such effects. Because *colour* is an *accident*, cleaving to some substance, and as the substance is dissolved, and converted into another body, it looseth its *accidents*, which it had before, as *colour, shape, &c.* as peece of *cloath, wood*, or the like, being burned, rotten, or otherwise dissolved, does loose its *colour*, or other accidents, that it had before it's change. And *coloured Meats*, eaten and turned into *flesh, blood,*

blood, and spirits, loose their *colours, taste*, &c. We well know, that if we drinke *red Wine*, or liquor of any other *colour*, or what coloured meats soever we eat, the same being digested, and the substance changed, the *tasts*, and *colours*, are also changed, even to *contraries*. So the juyce of the earth, if it be *white, black, browne*, or any other colour, yet when it is drawn by Roots, for instance, *Carrots*, then it is turned into a *Yellow, or Reddish colour*, or if drawn by *Turnips*, it is then converted into a *white colour*, though it were quite contrary before.

So also of *Liquors*, (or other things of delicate *colours*) being converted into the substance of *Trees, Fruits, and Leaves*, they loose their former *colours*, though never so glorious, and beautifull. And if great quantities of coloured liquors, or other substances cannot produce coloured fruits, how much more impossible is it that a drop, or two, of any coloured thing should do it, or only *colouring the kernells* (as he speaks of) which could not become trees of many yeeres after. It's cleare, that fruits convert the substances they draw into their owne natures, and receive thereby little or no alteration, unlesse by a constant, and continuall supply from yeare to yeare: and then so small and inconsiderable (as to these things of *taste* and *colour*) that it is not to be regarded. Indeede when a tree growes continually in a *wet foggie place* (or the like continued cause) the fruits may be tainted therewith, but a small quantity thereof, *a few drops, or spoonefulls*, (the vertue whereof is suddenly gone) cannot do it.

Concerning setting *Rose-trees under other Trees, to produce coloured fruits*, it is one of the most ridiculous conceits that I have read, what is it that should worke the effect: may it be imagined that the Trees can see the *Red-Roses*, as *Jacobs sheep* did the *Rods* in the water, and so bring forth fruits according to the same colour; can any man apprehend so much as a colour, or shadow of a Reason for it? Gen. 30. 37.

Another of the *second sort of Errors* is this:

Affricanus gives an instruction to procure *Walnuts without husks*: [d] *Nuces nudas & sine putaminibus edent Juglandes, &c. Walnut-trees (he saies) do bring forth bare nuts without husks, if the huske and shell be broken, and the kernell taken out without hurt, and wrapped*

[d] So the Country farme pag. 362.

wrappell in woolle, or fresh Vine leaves, that the kernells may be preserved from Ants, or other things, and then set in the earth againe.

Florentine affirmes the like of *Almonds, if ashes be sprinkled in the holes where they are set.* So another late Author: not onely of *Walnuts and Almonds, but of all other shell fruits.*

Were it not a wonderfull sight to see *Walnuts, and all Nuts* to grow without husks; we know the Nuts of themselves have no staike, and how then should they grow upon the Tree without huskes to inclose them. What is it that should worke this strange effect? is it because the kernells are put into the ground without shels, and for that the tree springs from the kernels only? Doe not all trees spring from the kernells only, though set with their shells? the *husk and shell* contribute nothing at all towards the Tree, they open for the *kernell* to spring out, and then rot themselves.

Another of this second sort is this.

6 A late Author gives Instructions about early fruits, and late: and change of fruits by Grafting; he saies: *if you graft a late fruit on an early stock, the fruit will be early, and if you Graft an Early fruit upon a late stock, the fruit will be late. As if* (saith he) *you graft Apples on Malbery-trees, you shall have fruit all sommer, even till November. And that if you graft a Plum-tree on the Nut-tree, the huske will be like the Nut-huske, but within it will be a Plum. Or if you graft a Plum* (or any other fruit) *on the Fig-tree, the fruit will grow without Blossoming.*

See Country farme. pag. 363

These things cannot be; for first; contrary kinds will not grow together, as the *Plum-tree, and Fig-tree, or Plum-tree, and Nut-tree*; but if different sorts would agree, and grow together, yet these effects would not be, because *Grafts do alwaies rule and keepe their own natures*, or alter very little. *L. B. in his Nat. Hist.* saies plainly: these are imaginations and untrue, because (saith he) the *Cions* overrule the stock quite. So againe pag. 97. which *Experience* confirmes.

Pag. 100.

Another

Another of the *second sort of Errors* is this: 7

Democritus (as one affirmes) gives an Instruction for procuring fruits with *Inscriptions, and ingravings upon them*, in any figure or shape.

To this purpose: *Open the shell of an Almond, and write upon the kernell what you will, and wrap it in paper, and set it in Clay mingled with swines dung.*

A late Author saies, *Steep the stones of Peaches two or three daies, and then open them, and with a brasse pen Write on the rinde of the kernells, after put them againe into the stones, and wrap them about with paper, or parchment, and plant them, and the fruit will be written, and engraven.*

Is not this an odd conceit, that *Writing upon the kernell*, should produce fruits *written or engraven?* A man (no doubt) with as good successe may ingrave, or write upon the *shell or huske* of an Almond, or other fruit, as upon the *kernell*; or if he will upon the *paper or parchment*, in which it is inwrapt: for the Rind of the Kernell contributes nothing to the *tree or fruit*, but opens (as the Huske or shell) to let out the *inner part of the kernell*.

But if a man desires to have fruits with *inscriptions and engravings*, he must take another course prescribed by a Learned Author (upon better grounds) which is, *by writing upon the fruits with a needle or bodkin, when the fruits are young, and as they grow bigger, so the Letters will grow more large and graphicall.*

(a) The Authors of the *Country-farme*, affirme, that write what you will on the eylet of the fig-tree which you meane to Graft, and the figge growing thereof will containe the said writing. pag. 363. of the third Booke. *Lo. Ba. Nat. Hist. p. 128.*

Concerning the *second sort of Errors* thus much,

It were easy to mention many more as idle as these, but *I* shall not trouble my selfe, nor the Reader with them at present: only I say in the generall, let men take heed of such things asserted by Authors, as have neither *Reason nor Experience* to uphold them, least they spend their *money, labour and time* about them, and instead of profits and pleasures, find discouragements, and trouble.

The third ſort of *Errors* are, *Aſſigning wrong cauſes to effects.*

1 One of theſe *Errors* is this, ſome have conceiv'd, that *Grafting*
Lib. 5. Cap. 8. de veget, & Plant. *is the cauſe of early bearing of fruits, and doth much better all fruit. Albert: Mag.* ſaies, it's better, *propter digeſtionem Succi in nodo factam:* becauſe of the digeſtion of the ſap in the knot.

De nat: Plant. Lib. 2. pag. 87. So alſo *Creſſentius:* and adder, *& iſte nodus facit diverſitatem omnem, quæ eſt in Malis, & Pyris, & cæteris fructibus:* The *knot*, (which is between the *Graft and the Stock*) makes all the difference which is found in *Peares, Apples,* and other fruits: *Bapt. Port.* likewiſe aſcribes all to *Grafting:* He ſaies, Trees coming of ſeed, *Longa eſt expectatio ad fructuum productionem. Inſitio vero in aliquibus eodem Anno producit.* Trees coming of ſeed, are long ere they beare fruit, but being *Grafted*, ſome kinds beare in a yeare or two. So alſo *Columella Lib. de Arbor. pag.* 490. *Lo. Ba.* wanted ſome experience in this point, who ſaies, *There is no doubt, but that Grafting (for the moſt part) doth meliorate fruits:* and againe, *Grafting doth Generally advance, and meliorate fruits above that which they would be, if they were ſet of kernels or ſtones. The cauſe* (ſaith he) *is manifeſt, for that the nouriſhment is better prepared in the ſtocke then in the crude earth.*

Lib. de Cult. & Inſit. Nat. Hiſt. p. 97.

I ſay herein *theſe Authors aſſigne a wrong Cauſe to an effect; for ſimply Grafting* contributes nothing at all to the early bearing of Fruit, nor to its goodneſſe. But the *Cauſe* is *in the Nature of the Grafts:* if they be Grafts cut from *bearing trees* and of *good kinds*, they beare good fruits in a yeare or two, but if they be grafts from *young unbearing trees, coming of ſeed*, ſuch Grafts will not beare the ſooner for *Grafting*, it is not *ſimply Grafting* I ſay, nor the *knot* (as the Authors ſpeake of) that makes trees beare one yeare, one day, the ſooner: for if ſo, then grafts from *young unbearing trees*, coming of ſeed, grafted in the ſame manner, and upon as good ſtocks as other grafts from *old bearing trees*, they would beare fruits the one ſort as ſoone as the other, but it is otherwiſe: ſo that the *Cauſe* lies not *ſimply in Grafting*, but in the *Nature of the Grafts:*

Neither

Neither does *Grafting* make fruits (at all) the better, otherwise then as you chuse *grafts of a good kind*, for we know *Grafts rule*, and keepe their owne Natures: onely with some small advantage from the stock, if *speciall stocks*, or prejudice, if a very *bad stock*. And the *Cause* is not well assign'd by the Author, who saies: *it is for that the nourishment is better prepared in the stocke, then in the crude earth*: for we know the *Branches of an ungrafted tree*, receive sap not immediately from the crude Earth, but from *a stocke*, or *body*, as well as the branches of the Grafted tree: the stock of the *Grafted tree*, is a wild stock, and of the same nature, as is the stock, or body, of the *ungrafted tree*: they are both alike, and the concoction and nourishment in both, is alike, and the *Cause being alike*, why is not the effect alike. *Its* plaine: this is not the *Cause*, but the *Cause* is in the *Graft*, not in the *stocke*, though the nourishment be never so well *concocted in the stock*: and the fruit is not made better, or worse, *simply by grafting*: The Author asserts this truth plainely elsewhere: *the graft* (saith he) *overruleth the Stock*: and againe: *the Grafts will governe*, that is, they keepe the Nature and properties of the trees from which they were gotten. Nat. hist. pag. 109. and p. 115.

Another of the *third sort of Errors*, is this.

A late Author saies: the *Cause* why trees beare not fruit in a few yeares after grafting is, *because they were grafted in the old of the Moone*: *for* (saith he) *so many daies as the Moone is old when you graft, so many yeares will the Graft be ere it beare fruit*. 2

The *Cause is here mistaken*: for the *Moone* hath no such influence upon fruit-trees, as to withhold their fruits in this manner: men (we see by experience) graft in all seasons of the Moon, and find no such difference in the bearing of the trees. The chiefe *Causes of unfruitfulnesse* of trees, are, when they are not *fit for the Countrie where they are planted*.

(a) Of this, see also *Mason Rustique*, or the *Country Farme*, where the same is asserted pag. 362.

Secondly: *when the Grafts are chosen from young, wild, unbearing Trees; or such as naturally beare little, or seldome*.

Thirdly: *Repletion, or overmuch nourishment*:

Fourthly: *Coldnesse, or overmoistnesse of the ground*:

Fifthly: *Frosts, or cold Winds in the Spring*.

Thirdly: Another of the *third sort of Errors* is this.

Many conceive that *sap in Trees doth descend from the Branches to the Roots, which causeth severall effects; as falling of the Leaves, goodnesse of the Rootes of divers Plants for use, &c.* but the *Cause* of these *Effects* is mistaken, for *Sap* in Trees never *descends*, but alwaies *ascends:* And *Leaves of trees fall in Autumne*, not because *sap descends from them*, but because *Sap ascends not to them*, sufficient to nourish, or feed them any longer.

And if *Roots are best in Autumne*, that is not *Caused by descent of Sap*, but for that the Body, and Branches of a Tree *in Autumne* draw but a small quantity of Sap from the Rootes, and the Roots *even then*, draw sap from the Earth, and increase upon it, and are well stored with sap after the *Branches* have done increasing: and there the sap rests cheifely, *at that season*.

Some who hold *descending of sap* may (perhaps) confirme their Opinion from small springs of the Rootes of Plants when they are removed *in Autumne*. *Its* true: The Roots of Plants set *in the beginning of September* (or about that time) do spring forth a little at the cut ends of the Roots, before winter, *not because Sap descends from the Branches to them*, for though all the Branches are cut off before setting, (as sometimes they are,) yet the Roots will spring *then*, because some degree of heate (proportionable to that purpose) is, *at that season*, in the top of the earth by reason of the immediate fore-going summer, so that Plants set while this heat lasteth, they will germinate, and spring forth in their *Roots* before winter: (the husbandman knowes in this *season* it is best to sow his *Wheate and Rye:*) And also because the Sunne (as yet) hath an influence sufficient to make seeds, and Roots of Plants to spring forth, which towards *December* it hath not, being then too remote from us, so that it is not *descending of Sap* that *Causeth* these effects.

Nat. hist. pag. 111. and 94.

The learned *Lord Bacon* did not well consider this poynt, who supposed *a descention of sap in Autumne*, speaking concerning setting a Bough in the ground prepared by disbarking for that purpose, saies, *the Cause why it will soone after be a faire Tree, maybe this, the bearing of the Barke keepeth the sap from descending towards winter:* here's *a wrong Cause assigned to an effect*, for it is not the

supposed

ſuppoſed keeping up of the *Sap* (by that meanes he ſpeakes of) that *Cauſeth* ſuch a Bough to grow the better, but the cauſe is for that ſuch a Bough by disbarking, hath got ſome ſmall Roots, or ſtrings, (or at leaſt ſome roughneſſe or knobs capable of Roots,) in the *paſſage up of the ſap*, whereby (being ſet) it will become a Tree in certaine yeares.

This Opinion of *deſcention of ſap in Trees* in an old *Error*, of many yeares ſtanding, and is radicated in the Minds of moſt men (a) yea, many uſing it as a *Similitude* to illuſtrate ſome ſpirituall matter, as if it were a reall, and undoubted truth, whereas it is but a weake, and groundleſſe conceipt, and contrary both to *Reaſon and Experience*, taken up by men from hand to hand, without conſideration, or weighing of it with *Reaſon*, and *Judgment*. I will therefore lay it open more plainly, and demonſtrate and prove the Truth concerning the *motion of ſap in Trees*.

Woolmen and others are generally of this opinion, as having received it from there forefathers, for an unqueſtionable thing.

1. Argument againſt *deſcention of Sap*.

Sap in trees alwaies moves upwards, and it is contrary to the Law, and courſe of nature for *ſap to deſcend*: *Natura nil agit fruſtra*, nature does nothing in vaine: Now it were a vaine worke in Nature to cauſe *Sap to aſcend up into the Branches, to deſcend againe to the Roots*; the Roots ſend ſap to the Branches, and not the Branches to the Roots. When it once comes into the Branches, it is converted into *Wood*, *Barke*, *Leaves*, *Fruits*, *&c.* Whence is all that great *Bulke*, *and Body*, which we ſee a Tree ariſe to in a few yeares; if *ſap* ſhould *deſcend* one while, as it *aſcends* another, it would follow, that as a Tree increaſeth by *aſcenſion of ſap*, ſo it would *decreaſe by its deſcenſion*.

This may be more cleare, if we conſider the *Cauſe* why *ſap in Trees ſtirres and aſcends*, and alſo why it riſeth not after ſuch a time to make any growth. When the ſunne in the ſpring of the yeare by degrees drawes nearer to us, then *ſap in Trees* begins (by its heat, and *I*nfluence) to move, to ſwell, and open the Buds, and to cauſe the Branches to ſhoot forth, which increaſe by it all the ſummer: and as the ſunne (by degrees) drawes nearer, and growes hotter, ſo the *ſap* (by degrees) increaſeth, and riſeth more plentifully,

fully, and when the sunne is neareſt, then Trees are fulleſt of *ſap*.

Now obſerve: As by the vicinity, and neereneſſe of the ſunne (which is by degrees) the *ſap* is increaſed by degrees, ſo likewiſe, by the ſunnes remoteneſſe, and abſence (which is alſo by degrees) in his going back againe, the *ſap* is alſo diminiſhed by degrees, that is; *aſcending* leſſe and leſſe in quantity, untill the ſunne be gone ſo farre from us, and the heat, and influence of it be ſo weake, that it works not to cauſe *ſap* to riſe up, whereby the branches may increaſe any longer, and then the Branches, and Bodi of Trees are all at a ſtand, and grow no more, untill the next ſpring. And at that time the Leaves looſe their beauty, and fall off, becauſe *ſap riſeth not up to them ſufficient to feed them any longer*, but only ſo much as to preſerve life in the Tree.

The ſecond Argument. There is no cauſe to produce ſuch an effect.

I would faine know (of thoſe who hold *deſcention of ſap*) what ſhould *cauſe it to deſcend*, for *Nullus effectus datur ſine cauſa*: there can be no *effect* without a *cauſe*, they cannot ſay that as *heat cauſeth it to aſcend*, ſo *cold cauſeth it to deſcend*; *Cold* never *cauſeth ſap* to ſtir, but to ſtand or move ſlowly. *Cold* is of a condenſing nature, & does conſtipate, and fix rare and fluid bodies: if *cold* ſhould cauſe *Sap to deſcend*, then as the *cold* increaſeth, ſap would *deſcend* more, and more in quantity; as on the contrary; as heate increaſeth in the ſpring, and ſommer, the ſap in trees alſo increaſeth in quantity; and if ſo, what would become of the Trees? But if *ſap* of its owne nature would deſcend, yet there is none in the Branches *at that ſeaſon of the yeare*, that they can ſpare, but all that has *aſcended* in the ſommer is converted into the ſubſtance of the *Tree, its Leaves, and fruits*.

Concerning that Objection that is made againſt this, and brought as an Argument that *ſap deſcends*, viz. That if we disbarke a Bough, or branch when ſap is up, an inch round about, and lay, and keepe up mould about the disbarked place, there will be ſmall *Roots* in the upper part of the place ſo disbarked, which (ſay they) are cauſed by the *deſcenſion of ſap* out of the Bough, to that part.

To

To this *I* Answere: That such Roots are not made by any *Descension of Sap*, but by the *ascention of sap*, for sap *ascends* up into such a bough, notwithstanding the disbarked part, through the pith, and *pores of the wood*, though in smaller quantity then it would doe, if the barke were on. This is plaine, because such a bough does grow, and shoot forth, & beare fruit after disbarking, which could not be, but by the *rising up of sap*: *Now I* say; sap in its rising up, some part of it is pendulous about that place, and does somewhat *hang*, or *rest* at the upper part of the disbarked place, in the very edge of the barke; having recourse to this *wounded part*, in greater quantity, then to any other part, and so by reason of the earth, and moisture about it, breakes forth into some small Roots in some kinds of Trees, or into some *roughnesse*, and small *knubs*, like *Roots*, but this cannot be caused by *descension of sap*, if any were; for such as hold *descension of sap*, pretend not to it untill *Autumne*, or about the end of *September*; Now these roots are made long before that time, *in *sommer*, by the rising up of sap, as was said, (especially if the bough be disbarked in *May*) Can the *effect* be before the *Cause*? can Roots be made in *sommer*, by sap that descends in *Autumne*? if any such thing were; so that this Argument for *descension of sap*, is of no weight; but is weake, and childish.

(*b*) Sap has recourse to this part especially, because it is wounded: as *blood*, and *humors* in the body fly to the part that is *cut*, or *hurt*, to succour it, & so do abound there: This is so by the *Law of Nature*, as well in *Trees*, as other Creatures.

*Upon *Midsomer day* I have taken off the earth and looked upon the *place disbarked*, and Roots were come out well nigh an inch long.

The third Argument against descension, and also Circulation of Sap: *It is contrary to its Nature.*

As concerning *Circulation of sap in sommer*, which some also hould, *I* apprehend no more ground for that, then for *descension in Autumne?* for as there is no *Cause* to work such an *effect*, so neither is it naturall to sap to have *such a motion* of it selfe: For; *sap riseth in Plants* in some sort like *a thin airy vapour*, From some moist substance, partly caused by heate of the sunne: the *sunne* is the *efficient Cause* of the *rising up of sap*, though also (and principally) the *vegetative spirit* (excited by the sunne) carries it up, and dispenseth it to all the parts, for nourishment & growth:) *Now*, we know there is no *descending* of

Deut. 33. 14. *Pretious fruits brought forth by the sunne.*

of *Vapors*, in the same manner as they *ascended*, *Vapors* come not downe againe to the Earth, untill they be *condensed*, and *thickned* into *Raine*, *snow*, *haile*, *&c.* When they are become *a ponderous*, *and weighty substance*, then they naturally tend *downwards*, not whil'st they are a *light*, *aery substance:* so is it concerning *sap in Trees*; it *ascends* (partly by attraction of the sun, and partly by the Native spirit) as a *thin aery substance*, *subtile*, *light spirituous*, as well through the pores of the *wood*, as betweene the *barke* and the *wood*, where it rises more plentifully, and is more *condensed*. Now while it is thus *light*, and *vaporous*, it can neither *descend*, nor *Circulate*, for everie *light body*, (as *flame*, *aire*, *smoake*, *vapors*, &c.) ascends upwards, (*omne leve sursum*) and cannot *descend*, or fall downwards, no more then an *heavy thing* (as such) can rise, or *ascend upwards*, by its owne naturall motion. Indeede when sap is turned into *wood*, *leaves*, *buds*, *blossoms*, and *fruits*, these things have some ponderosity, or weight in them, and so naturally *descend*, *Omne grave deorsum*, As *Aire*, and *vapors*, being condensed, and become *water* in the *Cloudes*, do naturally fall *downe-wards*; but whatsoever is a *thin*, *aerious*, *light* body *ascends upwards*, and cannot (as such) neither *descend*, nor *circulate*, and *such a substance is sap in Trees.*

Se Mr *Gabriel Platts hidden* treasure pa. 78. where he asserts, That *all Trees Plants*, & *fruits*, *are made of Vapors condensed.*

4. *The Appetite of the spirit in all Vegetables is upwards.*

4 *Argument against descention*, *and Circulation of sap.*

There is an *innate spirit* in *trees*, and all *Vegetables* (which some call the soule of Plants) yea, in all bodies *animate*, and *inanimate*; this *Sr Fran. Bac.* hath abundantly set forth: This *spirit* (as he shewes) is (as it were) a compound of *flame*, and *Aire*, is of a *flammeous*, and *aerious nature*. Now this being the *Vehicle*, or meanes of conveyance of the *sap* unto all the parts of the Tree, (everie *Twig*, and *bud* of it) its appetite is *upwards*, because it is a light body, and all light things naturally *ascend upwards*, as was said, and not *downewards*, unlesse it be to observe a *Law in Nature* in avoyding a *Vacuum* at any time. The greater quantity of spirit there is in any Creature, the *lighter* it is, either animate, or inanimate, especially if it be the *lively spirit*. *If* it be said this *spirit in trees* exerts it selfe *downe-wards* in the *Roots*, as well as *upwards*, it is true, so much, and so farre as is necessary to make a *foundation* to support the *body* and *branches*, and to draw nourishment for *feeding*, and *increase* thereof,

Nat. hist. p. 26. 115. & Hist of L & d. p. 387.

thereof, which it does but only in a ſubſerviency to the *body* and *branches*, and though the Roots ſpread *wide*, yet *depth* is but *little*, to the *height* of a tree, the Roots ſpread, and runne as neere the ſuperficies and top of the Earth, as may be, as having ſtill an appetite *upwards*, as neere the ſunne, as may be, and all the *ſap*, *and moiſture* which this *ſpirit* carries *upwards*, (which is by farre the greateſt part) it never carries *downe* againe; being againſt its nature, to *deſcend*, as it is a light body.

The *fifth* Argument.

And further as another *Argument* from *Experience*, and that which is obvious to our very *ſence*, wee ſee, and know that when we bend downe a bough of a Tree upon a wall, towards the ground to cauſe it to grow, and ſpread as neere the bottome of the wall, as may be, wee find (I ſay) how *poorely* ſuch Boughes doe grow, ſhooting forth but a very little, and ſometimes a part dies, and ſometimes all; and this ſhewes its againſt the Nature of ſap to *deſcend*, or *Circulate*; for otherwiſe why are not *ſuch Boughes* (ſo bended downwards) as plentifully fed with ſap as thoſe that grow ſtraight up, or ſtraight out, and not ſo much bowed as the other: ſo it is in plaſht hedges, if Boughes be laid too low, they dye, or grow poorely; but wee ſee the ſap preſſes *upwards* with vigor, and violence, the boughes, and branches that grow upwards, ſhoote forth ſtrongly, and are full fed, but ſuch as bough downe low are almoſt ſtarved; ſo that its plaine its as much againſt the nature of *ſap* to *deſcend*, or to *circulate*, as it is for *water* to *aſcend*, which yet we know by Art may be made to *aſcend*, in Pipes from below, as high as the *fountaine* or *ſpring*, but no higher; for its *naturall motion* is to *deſcend*; ſo *ſap*, though its naturall motion be *upwards*, yet by Art, (being aſcended up into a branch) it may be ſomewhat forced downwards, and yet very *hardly*, *ſlowly*, and *weakely*, although to the nouriſhment and keeping life in any of its parts, or branches ſo bowed downe, which plainely ſhewes how much againſt its nature this motion (of *deſcenſion*, or that of *Circulation* is.

6. Argument against descention of sap.

And lastly to prove this more fully, and clearely by a plaine undeniable Argument. *If there be a continuall ascension of sap in Trees, then there is no descention, but there is a continuall ascension, therefore no descension.*

To prove the *Minor Proposition: That there is a continuall ascension of sap in Trees.*

(a) Nat. hist. & Hist. of L. and D.

The Sunne and Ayre continually draw *sap*, and moisture out of Trees, and other *Vegetables*, as the *Lord Bacon* and others conclude, and as may be made appeare by *Reason and Experience*: We know, if Branches and Twigs of Trees, being cut off, and laid aside in the sunne, and ayre but for a few daies, they will be contracted, and wrinkled; the ayre drawes out the sap and moisture, and such having no supply of sap from the Root, they quickly wither. Now know also: that the sunne, and ayre have the same operation upon the *living Branches and Twiggs*; drawing sap, and moisture continually out of them likewise, but they are not contracted and wrinkled as the other, because there is a continuall supply of *sap* from the Root, as well *in Winter*, as *in Sommer*, which keeps them in their full dimensions without wrinkling, or contracting.

Further observe: to prove this. *If* we remove *Plants in September*, or about that time (the pretended season of *descention of sap*) and let them lye out of the earth a day or two, we shall finde, that the sunne and ayre will (in that short time) have suckt and drawne out *sap and moisture* from the Branches, so that they will be apparently shrunke, and contracted. (I have seene some Branches so much wrinkled, that I questioned whether they were dead, or alive.) But after the Plants have beene set certaine daies, *so much sap will be ascended* as will againe have filled up they wrinkled, or contracted bark, so that it is evident and apparent hereby, that some small quantity of *sap* hath (*even then*) *ascended* into the branches since their setting, and if so, then its cleare there's no *descension of sap*: for can any thing move contrary waies at one time? And if we graft *in November and December*, as I have done with good successe (the very dead time of winter) the grafts have some small supply of sap even then, else the sunne and

and ayre would ſpoyle them, by dayly ſucking out their moiſture, were there not a ſupply of *ſap* from the Root, ſufficient to keep them alive untill the ſpring. Its manifeſt then from what hath been ſaid, that ſap in Trees *aſcends as well in Autumne, and Winter, as in Sommer*, ſo much as to preſerve life in Trees by ſupplying what is extracted by the *Sunne and Ayre*: ſo that upon this alſo it may be concluded there is no *deſcention of ſap*; unleſſe men will hold that a thing may move ſeverall waies, *upwards and downwards*, at one and the ſame time, which is a contradiction, and impoſſible in nature.

Thus much concerning the *three ſorts of Errors in the Theory of this art*.

Firſt: *Inſtructions hurtfull, and dangerous.*

Secondly: *Inſtructions for effecting ſome things impoſſible to be effected by the meanes preſcribed, and others impoſſible to be effected by any meanes.*

Thirdly: *Aſſigning wrong Cauſes to effects.*

I will now discover some *Erros* that *I* find *in the practise of this Art of Planting Fruit-trees*, that they may be avoided.

1 *Removing trees in winter.*

ONE *Error in Practise* is this: Many *remove their Trees in Winter or neere the spring*, whereas if they remove them in *September*, beginning of *October*, or thereabouts, such have a great advantage of those removed in winter, or neere the spring, for trees removed betimes in the yeare, grow in their Roots before winter, and so make a faire preparation against the spring.

Another *Error in Practise* is this.

2 *Planting trees too neer together.*

Planting trees too neere together: This is a great and generall *Error*, many thinke the more Trees they have, the more fruit: but a few having roome enough to spread will beare more fruits then many crouded one upon another, as the custome is, and fruits will also be better when the sun may come round about the trees. I account 8 or 10 yards a competent distance for *Apple-trees and Peare-trees*, upon ordinary soyle, but if the ground be speciall good, then give them the more roome: for standard *Cherry-trees*, *Plum-trees* and such like, 5 or 6 yards is a convenient distance.

Another *Error* is this.

3 *Planting trees unfit for the Country.*

Many *plant fruit-trees unfit for the Country* where they plant them: Their care is chiefely to chuse grafts of the best kinds and faire Plants to look upon, not considering so much, whether such kindes will prosper, and beare fruits well in those *Clymates*, and places where they plant them. And hence it is often, that many who have faire and goodly fruit-trees, have very little fruit from them. It is an excellent rule to chuse those kinds of fruits, which we (or others) finde by many yeares experience, to be good bearing trees in those parts neerest to us: although the fruits be not altogether so good as some others.

This

This is another *Error:*

Many men when they procure Fruit-trees to plant an Orchard, they (moſt commonly) deſire the *greateſt and faireſt Plants.* Hoping ſuch will be trees the ſooneſt: Whereas *great Plants* many of them dye, and others live very poorely, but *ſmall Plants* removed live generally, and thrive more in 2 or 3 yeares, then great ones in 6 or 7: for removing *great plants* is a very great check to nature, ſuch as many times its not able to recover. 4 *Chuſing the greateſt plants.*

Another *Error in practiſe* is this.

Men generally leave *too many branches on the Trees they plant,* and will by no meanes have *Branches cut off,* whereas for want of disbranching plants, they looſe *branches, body, roots,* and all: If they will plant great plants, they muſt disbranch them, ſmall ones need not. 5 *Setting trees without diſo branching.*

Another is this.

For the moſt part men neglect to plant their young trees *in as good or better ſoyle,* then that from which they are removed. They fetch them from *Nurſeries* about *London* (which are generally of *very (fertill ſoyle)* and plant them (it may be) in ordinary, or *poore ſoyle,* and thence it is that many of them die, or grow weakly: Whereas they ought to lay ſpeciall ſoyle (the beſt they can get) next to the Roots which having taken hold, and being well rooted in the ground, they will by degrees, thruſt their roots, and grow well in that which is worſe. 6 *Planting trees in worſe mould.*

Another is this.

Some in grafting take care to ſet the *Graft and ſtock even and ſmooth on the outſide,* not conſidering that the bark of the ſtocks are (for the moſt part) thicker then the barke of the grafts. Whereas they ought to take ſpeciall care to *ſet the innerſides of the barks together,* (which is the chiefeſt *Rule* in Grafting) becauſe there is the chiefe current of the ſap. 7 *Setting Graft and ſtock ſmooth on the outſide.*

Another

Another *Error* is this:

8 *Grafting long, or forked Grafts.*

Grafting long, *or forked Grafts*: commonly the longer Grafts are, the lesse they grow; and the shorter they are cut, the longer they grow in a yeare. *See pag.* 48.

Another is this:

9 *Suffering fruit-trees to grow like Timber trees*

Many let their *Fruit-trees grow straight up very high, before they spread into boughs*, and they are rather like *Timber-trees* for building, then *Fruit-trees*, for bearing Fruits:

Whereas they ought to cut off the Top while the Plant is young, about an Ell, or a Yard and halfe from the ground, that so the plant may spread, and enlarge it selfe: and one Tree well ordered in this respect for spreading, will have as many small boughs (and consequently will beare as much fruit) as three or fore (it may be) of such Trees as runne spiring up a great height without spreading.

Another *Error* is this:

10 *Giving too much nourishment to fruit-trees.*

Some give *too much nourishment to fruit-trees*, Letting some fat water (it may be) runne to the Root, or lye too neere them, or else by powring, or laying some fertill substance to their Roots, when there is (sometimes) more need to deprive them of their too fat feeding, which causeth them to luxuriate, and spend their strength in great and large shoots, and broad leaves, and blossomes, and leave off bearing fruits: Nourishment to Fruit-trees ought to be *moderate*, as to other creatures.

11 Another

Another *Error in practise* is this.

Many in pruning *Aprecot-Trees* and other *Wall-trees*, they 11
prune off most of the *fresh young Branches of the last yeares shoote*, *Pruning off*
and preserve the *old and big branches*, suffering them to runne up a *too many*
great part, of the wall, without, or with very few small twigs, or *shoots from*
branches. Whereas they should still from yeare to yeare, preserve *Wal-trees.*
the small shoots, nailing them up to the wall yearely (all or most)
from the lowest part of the Tree to the top, and leave no part of
the wall void of branches, and cause the *Branches* to spread along
the sides of the wall both waies, and not suffer them to run up-
wards too much.

Another *Error* amongst some is this.

They *graft young Plants that came of seed, in the place where they* 12
were sowed, (before they have been removed, whereby they would *Grafting seed*
get good Roots) And hence it followes. That such thrust downe *Plants before*
their *Single Roote*, or two (commonly) into *Clay*, *Gravell*, *or moist ground*, *removing.*
&c. which roote or roots, draw bad nourishment below the good
style, and thereby hurt the *Trees and Fruits*, and in case any
of them be removed afterwards (being grafted) they want *good*
roots, for that they were never removed, being young, to get good
roots.

See how to order them, pag. 44.

Some also when they transplant young Trees they usually set 13
them with *all their Roots*, whereas the Roots of all Trees trans- *Not pruning*
planted ought to be *pruned*. See how pag. 63. *the roots of*
Plants.

Another *Error* is this:

Many breake off all the *Buds* upon the stocks that are engraf- 14
ted before the Grafts put forth, which endangers both *Stock* *Breaking off*
and *Graft*. For *Buds* upon the stocks should be let alone, all, or most, *Buds before*
till the Grafts have put forth, and be able to draw up sap, and *Grafts grow.*
then break off all the *Buds* below the *Grafts*, that they may have
the sap.

Another

Another Error in practise is this.

15 Many when they graft great trees (which are unfruitfull o
beare bad fruits) they graft upon their bodies, which are, it may b
as big as a mans Arme, or thigh, and sometimes much biger, roun
about betweene the barke and the wood; Now trees thus grafte
will not of many yeares, and some never, cover the head in th
grafted place, but water gets in, and rots the Tree, whereas its mu
better to graft the small branches, or if those be two high, then
cut off the body two yards high slopewise, and to cut it smoo
that no raine, or wet may rest on the head, and the next yea
after to graft the small shoots, which will in few yeares be a lar
head againe.

Situa

Situation of an Orchard.

HAving before ſpoken of *ſowing, ſetting, Grafting, and ordering of Fruit-trees*, I think good now to ſpeake ſomewhat of the *ſite, ſoyle, ſhelters*, and ſome other advantages of an Orchard, and Garden, and alſo of planting *Fruit-trees* in the *feilds*, and in the *hedges* and *mounds* about the *feilds*; whereby *double, treble*, or manifold profit may be made of Lands to what is uſually (in moſt places) made, eſpecially by *Cider*, and *Perry*, to the great advantage of the owners and of the Common-wealth, with planting of wood for building, fuell, and other uſes. And alſo of divers other things (promiſcuouſly) in reference to *fruit-trees and fruits*.

What ſituation is beſt for an Orchard.

Concerning the *Site, or Situation of an Orchard*, or *Garden of fruit-trees*, the *beſt* and *fitteſt ſituation* is upon a ground ſomewhat *ſulving*, or *declining* upon the *ſouth Eaſt ſunne*; for as the *ſouth-ſide* is the *warmeſt*, and *hotteſt*, ſo alſo it is obſerved by Experience, that the *morning, or Eaſt ſunne*, is better then the *Weſt ſunne*: it doe's cheriſh, and ripen fruits ſooner, then the *afternone ſunne*, though that be good alſo: And if the ground ſomewhat *ſhelve*, or *hang* towards the *ſouth Eaſt*, it has an advantage of *levell*, or *plaine ground* (though that be good too:) for the ſunne beames are more direct, and ſo more ſtrong upon ſuch a ground, then upon a *levell*: ſuch a ground is fitted to the aſpect of the ſunn: which is *Celum cum terra maritare, vel ſocietatem perquirere cæli & terræ adarbores*: *to marry Heaven and Earth together, or to obtaine a mutuall ſociety of Heaven and Earth for the benefit of the Fruit-trees*. Bapt. Port. Li. 1. pag. 16.

What ſoyle is beſt for an Orchard.

As for the *ſoyle of an Orchard*, the beſt is a *deepe, ſound land*, either a *black*, or *browne mould*, if with a mixture of *ſand* ſo much the better: In ſuch ground, ſo lying as before, Fruit-trees will attaine a very *great bigneſſe*, & conſequently will *laſt much longer* then the ſame kinds of trees, upon a *ſhallow gravelly ground*; or upon a *Clay, cold or wet ground*. Fruit trees where they grow upon *a warme grounnd*, and upon the *ſouth Eaſt ſunne*, as the trees grow *great*, and *live long*, ſo alſo the fruit is *greater*, and *better*, and much *more in quantity* then upon *poore, gravelly wet, could or Clay grounds*.

Bad ſoyle may be made better.

Howſoever men that have not the *beſt*, muſt be content to plant upon what they have, and endeavour to amend it as they can:

Cold, and moiſt ground.

Grounds that are *overmoiſt*, and *cold* muſt be not only *trenched* in ſeverall places to draw the water into the Trenches, from the Roots of the Trees; but alſo it will be convenient to mix *ſand, Aſhes*, or ſuch like *hot and dry ſoyles* with ſuch ground: if theſe or ſome ſuch meanes be not uſed, the Roots of the Trees (upon this kind of ground) will be *Chil'd*, and lye *cold*, and cauſe the Trees to be *Moſſy*, and the fruit to be more *ſpongy, and watriſh*, not ſo good taſted fruit as if the trees grew upon *warmer* and *dryer ground*.

Hot and dry grounds.

Fruit-trees upon *hot, dry, ſandy, ſhallow grounds*, have neede of ſome current of water now and then, to runne over ſuch grounds, if it be poſſible to have it ſo; or elſe paines muſt be taken to bring water ſome other way: water out of *Pooles*, or *Ponds* that runns from *dunghills*, is ſpeciall good for this purpoſe, which does not only moiſten, but makes the ground fertill alſo:

Cold

Cold Clay grounds.

If the land whereon *fruit-trees* are, or ſhall be planted, be *Clay Grounds*, a ſhallow cruſt of indifferent good ſoyle (it may be) on the top, and *Clay, barren ſoyle* underneath (as is often ſeene) then there is neede of ſome *Compoſts* of contrary natures to be mixt among, with this *ſtiffe, cold, barren ground*; as *Land, Aſhes* of all kinds, a convenient quantity of *Lime, Chalke*, or any thing that is of an *hot*, and *opening* nature: Yea, and let men doe what they can to mend *this kind of land*, yet the Trees will ſtill be *moſſy*, and but *ſmall trees*, in compariſon of the *ſame kind of trees* upon *good ſound, deepe, fertill ſoyle.*

Stony, gravell grounds.

As for *gravell grounds*, they are as bad as any, in ſome reſpects; for a tree cannot roote to any *great bigneſſe* in ſuch grounds; and if *muck*, and other ſoyles be laid to the Trees, the *Gravell* will eat it up, and turne it into its owne nature, in certaine yeares. But if the ground be but ſomewhat *ſtony*, with a mixture of *Mould*, between, and among the ſtones, the fruit-trees will roote indifferent well in ſuch grounds; all that can well be done, is to dig up, and looſen the ſtones as much as may be, and to pick out ſome of the *biggeſt*, and caſt in ſome *good ſoyles* in their ſted.

Low, bottome grounds.

Land that lies *below*, towards the *bottome of a hill*, or *neere a River*, which ſometimes over-flowes, This generally is *exceeding good* for *fruit-trees*; it hath many advantages of ſome other grounds, for it not only keeps and retaines what *Raine, and moiſture* falls upon it from the Clouds, but alſo moiſture deceends from the *higher grounds* to theſe, and withall, if the *River overflow*, it adds much to the *fatneſſe of the ground*: But yet this is to be conſidered, That land may have *overmuch moiſture* (as before is obſerved) That is; when it ſtands, and reſts all the yeare long in, and upon the ground, as ſome *Wall-ſprings*, and *boggy low grounds*, where the ſuperfluity of water cannot deſcend from it to any other place: but where much water comes, and reſts for a certaine time only; and then the ſuperfluity runs off, and leaves only the *ſtrength*,

and fatneſſe of the water behind, there the land is *good,* and *fertile,* and *fruit-trees* will grow *large* there, and the *fruit great.*

And ſo much for the *ground fit for fruit-trees.*

Now ſomewhat concerning *ſhelters, or defences for Orchards, and Gardens.*

ALthough it be not abſolutely neceſſary that fruit-trees be ſheltred, or defended from the *cold North, Eaſt,* and *moſt Winds,* yet it will be very convenient and profitable ſo to doe, as much as may be; for wee know, and ſee by yearely experience how dangerous the *Eaſt* or *North-Eaſt winds* (eſpecially) are in the ſpring time, as to blighting, and ſpoyling of *bloſſoms, fruits,* and ſometimes the very *boughes, branches,* and the *trees* themſelves.

And the *Weſt winds* are commonly ſtrong towards *Autumne;* and throw downe aboundance of fruits, when ripe, or neere ripe, which are of little uſe: ſo that if the Orchard be planted where it may have *hills, houſes,* or ſuch like, to burrow or ſhelter it from the *North, Eaſt and Weſt winds,* it will be a ſpeciall advantage to it.

Walnut-trees good ſhelters for Orchards.

But if there be no ſuch ſhelters, it will be very profitable to plant *Walnut-trees* (or ſome other kinds of trees that naturally grow *great and high*) upon *theſe three ſides* of the Orchard: The *Walnut-tree* is profitable very many waies; not only as to *ſhade,* and *ſhelter,* but alſo the wood is of manifold uſe, and much dearer then *Oke, Aſh, Elme,* or ſuch like: the fruit (a) is uſefull and profitable both *greene, and ripe,* ſo the *leaves, barke, juyce* &c. in many Phyſicall reſpects. *Mr Parkinſon* ſaies, the profit of *Walnut-trees* is infinite. *See pag. 77.*

It is a good encouragement to plant *theſe Trees* alſo, becauſe (as they are ſo many wayes profitable, ſo alſo) they *endure exceeding long,* and will proſper well almoſt *in any kind of ſoyle,* or in *any Country;* this was obſerved long ſince, *Bap. Port.* ſaies: in former times,

(a) The fruit is accounted a ſpeciall remedy againſt *poyſon,* and *peſtilence: Avicen* ſai s: Li. 2. Can. C. 501. *Inglans ficulus & Ruta Medicina omnibus venenis. Walnuts with figgs and Rue is a medicine againſt all poyſons.*

times, it was accompted an *excellent, and singular fruit-tree: Inglandem egregiam existimarent.* And (a)*Cressentius* gives a good encouragement to plant this tree: *Hæc arbor nullum recusat aerem, neque genus terræ;* (he saies) *This tree refuseth no kind of aire, nor earth.* L. 2. de. Arb. Nat. pag. 242.

Now seeing it prospers well in all places, and is so many waies profitable above many other kinds of Trees, and so fit and proper for the sheltring of the Orchard, in regard of the exceeding great height, and bigneſse that these Trees attaine, and the *long time* that they *last*, let there be (therefore) many of them planted without the Orchard to *shelter it*, as before is said; so many as may be convenient for that purpose.

Set many of the best thin-sheld Nuts in the Nursery, when they are fully ripe, and preserve them there, three or foure yeares, untill they be a competent bigneſse to remove, for this purpose: if they be set with the greene huske on, it is so much the better to preserve them from wormes, &c.

Quantity of grounds for an Orchard.

Having considered of, and found out a *fit place* for an Orchard in respect of the *lying of the ground, soyle*, and *shelters* for it: the next thing is to designe the *Quantity*: And herein let not men be niggards to themselves, their *posterity*, and the *Commonwealth*, in allotting a *small quantity*, When they may take *much*: For the *fruit-trees* will yeild (after certaine yeares) *many times more profit*, then the *Corne*, or *Grasse* of so much land: Especially if converted into *Cider*, and *Perry*. Of the *Profits* of *fruit-trees* See Mr Blith, his *Improver Improved* pag. 262, 263, &c. Where he shewes Land may be improved, by Planting 8 or 10 times the value, and more.

Such as begin soonest will have most profit.

And they that *begin, and first set* on this worke of planting *large Orchards*, and *fruit-trees* in the *feilds* and *hedges*, will have not only the *speediest*, but the *greatest profit*: because *now, as yet*, there are but *few*, or no *great Orchards* in some Countries; and while

to

ſo *great a commodity* is in the hands of *a few men*, it will be exceeding advantagious to them; but when it is more common the advantage will be leſſe: Therefore if men be but willing to make 20l. worth 40l. or 50l. or to make 100l. a yeare worth, 2 or 3, or more, this is the way, with little labour and charge:

Great profits with little coſt, or paines.

What worke is of *ſo much profit*, with ſo *little coſt*, and *paines*? *Corne* and *Cattle* muſt have renewed *Charges* and *labours* every yeare: But as for planting fruit-trees, there the charge is at the firſt, and little or nothing ever after, and the *profit* ſtill increaſing more and more for many yeares.

Fruit-trees have an advantage, and excellency above other Commodities, which (for the moſt part) are *beſt at firſt*, and *worſe* and worſe, till nothing worth: (As *Meate*, *Drinke*, *Apparell*, &c. but fruit-trees increaſe in worth, and goodneſſe; are *leaſt* and *worſt at firſt*, and of the mending and increaſing hand for many ages.

Orchard and Garden on the ſouth ſide.

In planting the *Orchard* let it be on the *ſouth ſide the houſe*, rather then on any other one ſide: the houſe will be a *ſhelter* to it from the *North*; and beſide, into the *ſouth* is the ſweeteſt, and moſt pleaſant proſpect, and much the better for the Orchard: And if it may be (as in ſome places it may) plant *fruit-trees round about the houſe*.

Build the Houſe in the midſt of the Orchard.

Men that are to *build the houſe*, as well as to *plant the Orchard*, were beſt to build the houſe in the midſt of the Orchard: and ſo they may live in a *ſweet*, *perfum'd*, *wholſome Aire* all their daies; which will not be a little conducing to *health*, and *long life*; beſides all the *pleaſure*, and *delight* ſuperadded.

Sweet,

Sweet, freſh Aire conduceth to health and long life, more then diet, as an Author of great eſteeme affirmeth.

How *healthfull* it is to live, in a *ſweete freſh aire*, not onely learned and judicious men tell us, but alſo Experience: Of this ſee Lord *Ba.* Hiſt. L. D. pag. 207. 208. Nat. hiſt. Cent. 6. pag. 210. Cent. 6. pag. 136. Nat. hiſt. Cent. 4. pag. 102. & divers other places: ſo alſo a whole Colledg of *Phyſitians*: See Scho. Sal. pag. 51.

Many ſtocks of *Bees* may be kept in a great Orchard.

Now beſides all the profit, and pleaſure that may be made of an Orchard in an ordinary way, by *Cider, Perry, ſale of the fruits, and uſe of them all the yeare in the houſe:* there may be another profit made of them, by the labour of the induſtrious *Bees*, which may be kept in, or about the *Orchard*, which will gather *ſtore of Honey* all the *bloſſoming time* from the *fruit-trees*, and the more, and ſooner becauſe they (in ſuch a place) neede not labour far for *Honey*, as having it neere hand: I have read of an eminent *Bee-maſter*, who yearely ſet many ſtocks of *Bees* by, or in, *a great feild of Peaſe*, and *Beanes*, in Blooming time, out of which the Bees did ſtore, and fill their Hives with honey in a very ſhort time, as having it ſo neere at hand; the like they will do in an *Orchard*, or *Garden of fruit-trees*; having great ſtore of proviſion *ready at hand in an Orchard.*

Plant fruit-trees in the fields, and hedges.

As much profit may be made of *fruit-trees* in *Orchards*, and *Gardens*, ſo alſo by planting *fruit-trees* in the *fields*, and *hedges* of incloſed grounds: multitudes of fruit-trees may be planted abroad in the the *feilds*, and hedges, whereof great profit may be made, and yet without any conſiderable hindrance in any other reſpect, either of *Corne*, *Hay*, or *paſture:* ſo that men may have a *double*, or *treble* profit (or more) by this meanes, to what otherwiſe they have; after *one Harveſt* is over, they may have *a ſecond*, and that is great,

great, or greater then the firſt; perhaps twice, or thrice as good: That this may be, it is to be conſidered *what Trees are fitteſt to be planted* there, and in *what manner*;

Obſerve right kinds.

As to the *kinds* of *trees* fit for *feilds*, and *hedges*; it will be beſt eſpecially now at firſt (untill there be more ſtore of fruits) to plant the *courſer*, *and harder kindes of fruits*, that ſo people may not be eager of them, to ſteale them;

The courſer fruits very profitable.

There are many kinds of fruits very *courſe*, and *hard* at firſt gathering, which yet are exceeding uſefull, and profitable, eſpecially for *Cider*, and *Perry*; ſome *wild hard Peares* (as Mr Parkinſon obſerves) though no one will touch them to eat, yet they will make exceeding good *Perry*, ſcarce to be diſcerned from wine, when it hath lyen divers yeares, and is throughly ripened; and ſo of divers kinds of *Apples*:

Let ſome ſuch therefore be planted in the *hedges*, on purpoſe for *Cider* and *Perry*.

But yet let the *greateſt part* of fruits intended for *Cider*, be of the *beſt*, and *fitteſt* kinds for that purpoſe: as *Gennet moiles*, *Pearemains*, and *Pippins*: theſe make exceeding *ſtrong*, and *pleaſant Cider*, more *cordiall*, then many other kinds.

Plant high trees in fields.

And as the *kinds* are to be thus obſerved, ſo alſo the *ſubſtance* and *bigneſſe of them*: ſuch trees ſhould be *larger* then ordinary, *two yards high* or more at firſt planting, that ſo they may ſpread high, out of the reach of *Cattle*, and may not be troubleſome to workmen about *Hay*, and *Corne*, in ſommer time.

Defend them from ſpoile;

Such being planted muſt have *two* or *three ſtakes* ſet about each of them; to preſerve them from the rubbing of *Cattle*, and other *annoyances*;

annoyances; or elſe muſt have a ſmall *hedge of Thornes* round about them, for ſome yeares at the firſt planting.

Manner of Planting in the Feilds.

Fruit-trees in the feilds ſhould be planted *a large diſtance aſunder*, not onely becauſe this courſe will take up *multitudes*; but alſo (and chiefely) in regard they may not overmuch *ſhade the Land* whereon they are planted, ſo as to prejudice *Hay*, and *corne*, *paſture* or other profits to be made thereof; ſo that theſe Trees ſhould be planted 30. or 40 *yards in diſtance*; eſpecially thoſe in the *middle of the fields*; and alſo in *Roes*, or *Ranks* throughout; that ſo the Plough may continue a ſtraigh: furrow all along, from one end to the other; as wee ſee in *Herefordſhire*, *Kent*, and other fruit-Countries; and trees ſo planted (as wee ſee by experience) will grow *exceeding large*, as great as 3 or 4 or more, of thoſe that grow neer together in Orchards.

Shade, and droppings, no conſiderable prejudice.

If it be objected; That fruit-trees ſo planted will ſpoyle much *Corne*, and *Graſſe* under, and about them, by their *droppings*, and *ſhade*: It is anſwered that it hath been obſerved, that good *Corne* hath growne very neere the roots of ſuch trees, almoſt as good as any where in the feild, where no trees are: and *Graſſe*, as much, or more *under trees*, as where none are, although (perhaps) not altogether ſo *ſweete*: Mr *Blith* doth affirme it plainely, that fruit-trees regularly planted, doe advantage the ground, *even in reſpect of Graſſe*: See pag. 262. of the *Improver Improved*: And although it were granted, that neither *Graſſe*, nor *Corne* would (at all) grow under *fruit-trees*; yet how weake an objection is this, when the profits by the Trees may be an hundred or perhaps 200 fold, to what can be expected (rationally) upon ſuch a quantity of Land (as they ſhade) in *Corne*, or *Graſſe*.

Profit of Fruit-trees by Cider, and Perry.

Multitudes of *Fruit-trees* planted in *Orchards*, and *Gardens*, and in the *feilds*, and bringing forth much fruit, the next thing is to make uſe of them to the beſt advantage; which is by *Cider*, and *Perry*: eſpecially by *Cider*. Men may not onely ſtore themſelves,

for their owne use *in their Families*, all the yeare, but also much for *sale*: they may sell the fruits to those who convert them into *Cider*, for advantage.

Cider more healthy then other Liquors.

Cider is more conducing to *health*, and *long life*, then *Beere* and *Ale* (though these are also good liquors, especially for some persons) for *Cider* is a cleare Liquour without dreggs, and does not onely not leave any dreggs in the body, of its own substance, but it hath a property to cleanse the body, & carry downe superfluities and hurtfull humours in the body, which *other liquours* and *meats* have ingendred, and left in the body, which are as the seeds of many distempers, and diseases.

Long Experience proves the healthfulnesse of Cider.

That it is very much conducing to *health*, and *long life* (besides the Judgment of learned Physitians) *Experience* does fully prove it in those places where it is much used: The story of a rich Landlord, who would never let *Leases for lives* to any that were *Cider drinkers*, is some what to the purpose: he concluded (from Experience) such were like to *live to long*, so was not willing to meddle with them upon such termes.

Mason Ruſt. saies, that a famous *Physitian* in his time, was not content to equall *Cider*, and *Perry*, with *wine of Grapes*, but preferred them before it in every thing.

Legacy of Husbandry. pag. 19.

It is recorded: That in *Normandy*, there is aboundance of *Cider* and *Perry*, where they esteem of it equall to *wine*.

Windineſſe of Cider, onely at firſt.

As to the *windineſſe* that some find in drinking *this Liquor*, that is found to be only at first, untill the body be used to it, after a time that ceaseth. An *Authour* of good credit saies, that *Beere*, and *Ale* have the like operation, to those who have not been accustomed to them, which afterwards ceaseth: we know *Tobacco* will make a man dizze, and distempered somewhat, at the first taking, to one who hath not been used to it, but afterwards no such thing: so also in respect of *Cider*;

Cider

Cider of ſome Apples is Cordiall.

But eſpecially it will be *leſſe windy*, and much more *pleaſant*, *healthy*, and *cordiall*, if it be made of the *beſt kinds of fruits*: *Phyſitians* aſcribe *ſome degree of heate* to ſome Apples, ſuch as are moſt pleaſant, As *Peare-maines*, and ſome kinds of *Pippins*. *Matth.* ſaies they are *cordiall to perſons in hot diſeaſes*: *Calidis cordiis affectibus ſuccurrunt*. *Galen. de Alimens. facul. li. 2. pag. 20. In Com. pr. Li. Dioſcor.*

Peare-mains, Pippins, Moyles, Red-ſtreaks, beſt for Cider.

Therefore let the *greateſt number of Fruit-trees*, not onely in the *Orchards*, but alſo in the *Feilds*, be of *Pear-maines*, *Pippins*, *Gennet-moyles*, *Red-ſtreaks*, and ſuch kinds as are knowne by much Experience to be ſpeciall good for *Cider*, and then the *hedges* and outmoſt bounds, may be of ſome *courſer*, and harder kinds, which yet will make good *Cider*, though not ſo good as *theſe kinds* afore mentioned. *Cider* of the beſt fruits, is not only *healthy*, but very *cordiall*; is found to refreſh the heart, and exhilarate and cleare the ſpirits, is ſpeciall good againſt *Melancholy diſtempers*, againſt the *ſtone* and *ſtraite paſſage of the water*; carrying downe *Gravell*, and clearing *obſtructions* in the body: it *cleanſes the ſtomack*, and procures a *good appetite to meate*, and makes a *good digeſtion*; which is fundamentall to health, and *long-life*.

Apprehenſions of Good makes menſeeke afterit.

Were men but acquainted with the benefits and advantages of *this Liquor*, they would labour more for it: But we know, *bonum non deſideratur, niſi cognitum*: Men can never deſire a thing unleſſe firſt they know it, or have ſome apprehenſions of the good of it.

Health, and Long-life.

Health, and *Long-life* are two of the greateſt earthly bleſſings that all the world looks after; and what will they not *doe*, or *give*, for the attayning of them?

As *Naamans* ſervant ſaid to his Maſter, ſo it may be ſaid here, if they ſhould be required to doe *ſome great matter*, for the attaynment of *health*, and *long-life*, would they not doe it? yea certainly.

mee thinkes then they ſhould not neglect ſuch *eaſy termes* as are here propoſed, when once they know them. Now it is concluded: That *exerciſe in the work of planting fruit trees*, with *moderate uſe of Cider*, and *Perry*, are the moſt effectuall Naturall meanes for *theſe Ends*. See at large pag. 22, 23, &c.

Riches and Profits.

But beſides: many other profits, and advantages come by this labour in *Planting fruit-trees*, in ſale of the *fruit-trees*, *Cider*, *Perry*, and other commodities in the Orchard, all the yeare long; ſo that why may not *this Art* be call'd the *Philoſophers ſtone*, which though it turne not *common Metalls into Gold*, yet it turnes *Trees*, and *fruits*, yea *earth*, and *dung*, into *gold*, and *ſilver*, in a certaine time? Many men have laboured many yeares, & ſpent much *gold*, & *ſilver* in ſeeking the *Philoſophers ſtone*, that ſo they might have gold enough, but all to little purpoſe. I think they were beſt to make uſe of *this*, till they find out a *better*, this will help to beare charges in the ſeeking of it.

The Philoſophers-ſtone.

But though *this Art* be not the *Philoſophers-ſtone*, yet it hath the *properties of it*, or ſome like it, if not above it; for is it not more to turne *wood*, *earth* (and the like) into *gold*, than to turne *Braſſe*, *Tin*, and ſuch *Metalls* into *gold*, which have ſome likeneſſe to it already?

Let Landlords and Tenants agree to plant.

So then: Let men that have Lands, or any conſiderable Eſtate in them, be perſwaded to improve them for their owne, & others advantage; & herein *Landlords* might greatly benefit themſelves, their heires and ſucceſſours, if they would encourage their (*a*) *Tenants* to plant fruit-trees & other Trees *upon their Lands*, by aſſuring them that ſo doing they ſhould enjoy the ſame ſo long (or have ſuch other recompence) as might be a ſufficient encouragement to them to labour there about; but when *Tenants feare*, and ſuſpect, that the more they labour herein, and improve their Livings by ſuch meanes, the ſooner they ſhall remove out of it, they have little reaſon to ſtirre a foote towards ſuch a worke.

(a) If *Landlords Covenant* with their *Tenants* in their Leaſes, to plant Trees, their livings will thereby be much improved in certaine yeares.

Here-

An increaſe manifold.

Hereby mens Eſtates might be increaſed, manifold, by many and great profits, to them, and theirs for many Generations Sr Rich. *Weſton* in his *Legacy* ſaies, *it is a thing much celebrated by Antiquity, and thought the nobleſt way to gather Wealth, for to imploy ones Wit, and mony upon his Lands, and by that meanes to augment his Eſtate.*

Husbandry the End of Mens other endeavours.

One ſaies: *if you obſerve the common courſe of things, you will find that Husbandry is the End, which men of all Eſtates in the world doe poynt at: for to what end doe ſouldiers, ſcholars, Lawyers, Merchants, & men of all occupations, and trades, toyle and labour, with great affection, but to get mony, and with that mony to purchaſe Land, and to what end doe they buy Land, but to receive the fruits to live upon?* Now this being the *moſt profitable, and pleaſant piece of Husbandry*, does eſpecially challenge our labours in it, not only that we may *live*, but (as a meanes) that we may *live in health*, and *live long*, to the praiſe of God, and ſervice of our generation.

Nations ſubſiſt by Husbandry.

Though *Husbandry* in all the parts of it is but a meane imployment, in the accompt of many, yet we know by *Husbandry*, a *Land* or *Country* is mantained, even the *greateſt*, & *higheſt perſons in a Nation*, generally; *Leſſer*, & *ſmaler matters* facilitate & helpe forward the *greateſt*: ſo that if the *higher powers* would pleaſe to enjoyne, or encourage the people to *Planting fruit-trees, and all ſorts of wood*, they would be better able to beare all *burthens*, and *Taxes* (whatſoever) that are impoſed, from time to time by authority: and the *greateſt*, and *moſt important affaires of the Nations*, will be much furthered thereby.

Cider, and *Perry*, are of great uſe in *long voyages at Sea*; and ſtore of *Timber* might in certaine yeares be raiſed for *building of ſhips*, of the beſt kinds of *Oke*, *Beech*, *Cheſnut-tree* & other kinds of Trees, whereby there might be a continuall ſupply thereof, to this, and ſucceeding generations.

Plant Oke, Aſh, Elme, *and all ſorts of Wood.*

AND now I think it not amiſſe to make ſome ſmall digreſſion, and ſtep a little aſide out of the *Orchard*, and *Garden*, to give a word of encouragement, and direction for the planting of ſeverall ſorts of *wood*, and *Timber*, eſpecially Oke, *Aſh*, *Elme*, and other uſefull wood for *building*, *fire*, and other purpoſes, (I have planted, and ordered *theſe Kinds of Trees* as well as *Frnit-trees*, but if it were not ſo, the *Rules for planting fruit-trees*, include the *Rules for theſe*, and much more) Hereby men may (by the bleſſing of God) exceedingly advantage themſelves, their poſterity, and the whole Nation: Beſides the uſefulneſſe of the *wood* and *Timber*, ſtore of *Hoggs* may be kept with the *Maſt* (which makes their fleſh very *ſweet*, *fat*, and *good*) and ſome ſay *ſheepe*, and *Poultry* will feede upon the *Maſt*.

Land not worth 2s *an Acre made worth* 4 or 5li *in few yeares.*

The charge, and labour is but ſmall, but the profit in time (yea in few yeares) will be exceeding great: Mr *Blith* in his *Improver Improved*, affirmes, that even *boggy land*, not worth above 2s an an Acre, by planting it with *Willow*, *ſallow*, and ſuch like wood, and drayning of it deepe, may be worth neere 5li an acre, and that in 7 or 8 yeares. See pag. 160 of his Booke.

Wood on good Land worth 60l *an Acre.*

But upon better land the advance, and profit would be much more: Upon ſome warme good land, wood being planted may be worth *threeſcore pounds an Acre*; and that in 11 or 12 yeares, and as much in fewer yeares afterwards: ſee the proofe and experiment hereof, heretofore made by *Mr Cartwright* at *Billing* in *Northampton-ſhire*, *Improver Improved* pag. 157, 158, &c.

An 100 *Aſhes ſould for* 500.

See the experiment of a Gentleman that planted *an hundred aſhes*;

ashes, and lived to see them grow to that bigneſſe, that he ſold them for *five hundred pounds*, at *fifty yeares* growth: *Improver Improved* pag. 163.

Fifty thouſand pounds *worth of wood in an Age, by one man.*

It is recorded that Another Gentleman planted ſo much wood in his life time, that he would not take *fifty thouſand pounds* for it: See Improver improved pag. 163.

A neceſſity of Planting wood.

Many more particular inſtances of Experiments might be brought, of the *great profits of Planting wood*, and but few men but ſee, and heare of advantages this way, ſo that we have encouragements enough to this worke, eſpecially if we conſider the great *neceſſity* there is of planting all ſorts of *Wood* in this Nation; *wood*, and *Timber* being deſtroyed and waſted every where, and growes very ſcarce, and deare, and ſo will be more and more every yeare, unleſſe men ſet in good earneſt to this worke.

It is deſired the higher Powers would enjoyne this worke.

And becauſe men generally have beene, and will be negligent in this great and important buſineſſe, (through miſapprehenſions of it, and carnall ſelfiſh Principles, for that they cannot reape all the profit themſelves) it is much to be deſired that the *Higher Powers* would by a *Law, or Injunction* ſet men to *this worke*, which would be of exceeding advantage to the preſent, and future Generations.

Reaſons for it.

1. Firſt, becauſe *Timber*, and *all ſorts of Wood*, hath been of late times very much waſted, and deſtroyed, and unleſſe men ſet to this worke, ſucceeding ages will very much want timber for *building ſhips, houſes*, and other neceſſary uſes:

2. Secondly, By reaſon of the *great waſt of Wood*, and no care to plant more, *Fuell* is growne *ſcarce*, and *deare*, eſpecially in many places, ſo that the *poorer ſort of people* make lamentable mone for want

want of *fire*, in cold long winters, whereas by diligent planting there would be *fuell* enough for all people.

3. Thirdly: except there be more plainting the *Tanners trade* (which is necessary in the Commonwealth) is like to faile very much *Bark* is at a very great rate already, and growes yearely dearer, because scarce.

4. Fourthly: By planting Trees in the *Mounds*; the feilds would bee much *warmer in winter*, and *cooler in ſommer*; and conſequently *Cattle*, and all Commodities there would proſper and come on the better.

Other Nations looke more after Planting.

It is Recorded: That the *Romans* did in ancient time, (and *Venice* at this day) appoint *Officers* on purpoſe to take care of the woods, that there be planting, as there is cutting down, and ſo ſupply continually for all purpoſes.

There is a *Law in Spaine*, that he that cuts downe *one Tree*, ſhall plant *three* for it.

How to have great ſtore of young Okes, Aſhes, &c.

Now that men may have great ſtore of *young ſets*, and *Plants* to make *woods*, and *Groves*, or to plant in the *feilds*, and *Mounds*. They muſt (in Autumne, when the ſeede is ripe) gather aboundance of *Maſt*, or *Acorns*, from the *beſt*, and *ſtraighteſt Oke-trees*. And alſo great ſtore of *Aſh keyes*, Cycamore, and *Maſt* of the *Beech tree* and other ſeeds, and ſow theſe in ground plouwed, or digged up for that purpoſe, and keepe them with weeding; and ſome may be drawne the firſt yeare, (others as they grow fit) to tranſplant abroad, and by this meanes a world of goodly young trees may be raiſed:

Elme Plants.

As for young ſets of the *Elme*, many come up from the Roots of trees, of themſelves. But that we may have abundance, this may be done: Bare the Roots of ſome *Elme-trees*, and cut ſome of the Roots (about a foot, or halfe a yard from the body) quite aſunder, and the ſame will ſhoote forth multitudes of young plants (having ſmall Roots) which may be cut off, with a Chiſell, or knife, and tranſplanted.

Cut not the Tops.

Cut none of the *tops* of any young tree that you intend for *Timber*; for cutting the top will make it ſpread too much: and beſides, *Aſhes*, *Cycamores*, and ſome other kinds, have wide great pithi, and wet getting in, rots ſome part of the tree, and hinders its grouth.

Draw many, and leave the reſt.

Out of a piece of ground ſowed with *Maſt*, and other *ſeeds*, abundance of young plants may be drawne, & enough left, which neede not at all be removed, but are to be pruned up for timber or other purpoſes.

Willow, Oſier, &c.

As for *Willowes*, *Oſiers*, and ſuch like they will grow of cuttings, long, or ſhort: The *willow* (eſpecially) is a very profitable wood, and is of as ſpeedy a growth as any whatſoever, it is pofitable for firing, and divers other purpoſes. This muſt be planted on *moiſt land*: The worſt *boggy Land* (eſpecially if *Trecheà*) will will become very profitable by this meanes.

Soyle beſt for a Plantation.

Concerning the *ſoyle*, or *ground* for a plantation of *Oke*, *Elme*, *Beech*, *Aſh*, &c. We ſee by experience they will grow, and thrive upon almoſt any land, but a *looſe*, *warme ſoyle*, is accompted beſt, if it be *ſhelving upon the ſunne*: upon *ſuch a ground* they will thrive much faſter, and the *profits* will be greater than on *cold*, *clay*, *moiſt ground*. Howſoever plant any ground that may be planted, the profits will be great, and many, to the preſent age and to poſterity.

And now I returne againe into the Orchard, and Garden, and ſhall alſo ſpeake ſomewhat further concerning *Vine-yards*, which (ſome are very confident) may be made here *in England*, with very good ſucceſſe, and advantage.

Of Vineyards in England.

IT is Recorded, that many *Vine-yards* have been formerly *in England*, and that *Tithes* have been paid (in ſome parts of *Glouceſter-ſhire*) of wine, made out of the *Vineyards* there: See Mr *Hartlibs Legacy of Huſbandry*, pag. 23, and 24. And that a Gentleman in the *Weld* of *Kent* maketh ſix, or eight hogſheds yearely of his owne *Vines*: that he hath one *old Vine* upon the ſides and *Tiles* of his Houſe that yeildeth nigh an hogſhed of wine in a yeare, pag. 26.

Camdens teſtimony of Vineyards in England.

Camden in his Britannia pag. 357. ſaies: That *William of Malmsbery* writes: *That there is no country in all England ſo thick ſet with Vineyards, as Glouceſterſhire, nor ſo plentifull in increale, the wines thereof made affect not their mouthes that drink them with any unpleaſant tartneſſe, as being little inferiour in ſweetneſſe, and Odor, to the French wines.* And Mr *Camden* addes, *that this is the reaſon why many places in that Country, and elſe where in England are called* Vineyards, And *that it may ſeeme to be the ſloathfulneſſe of the people, rather than any indiſpoſition of the Aire, that this Nation yeildeth not wine at this day.*

Mr Parkinſons judgment of Vineyards in England.

Howſoever Mr *Parkinſon* in his *Paradiſus Terreſtris* pag. 553. tells us, he thinks it would be a fruitleſſe labour to ſtrive in theſe daies to make a good *Vineyard in England*, for that yeares are not now ſo hot as formerly; And he brings *Experience* in to witneſſe the thing: *That divers, both Nobles, and Gentlemen, of late times have endeavoured to plant Vineyards, and brought over Frenchmen to doe it, but could never make any wine that was worth the drinking,*

drinking, being ſo ſmall, and heartleſſe, that they ſoone gave over their practiſe.

And alſo One ſaies in *Camdens Brit. pag.* 269. *That we have had Vines in Britan, ſince Probus the Emperours time, rather for ſhade than fruit.*

Now men have heard the Judgment of writers, and what is recorded concerning *Vineyards in England*, they may doe as they ſee cauſe;

A Vineyard muſt have all advantages with us.

It is very probable, that if ſome *ſpeciall vines* that ripen their fruits early (as ſome doe with us) were planted with all the advantages that may be (as upon the *ſide of an hill*, upon the *South-Eaſt ſunne*, upon *a hot*, *ſand ſoyle*, the *Vines kept ſhort*, and *low*, within *a yard of the ground*, and the ground kept *bare without weeds*, *or graſſe*, its likely I ſay (thus planted, and ordered) they would afford good wines, even with us in *England*. Or if *Vines* (ſome early kinds) be planted upon the *ſouth-ſides* of houſes, or *morning ſunne*, and ſpread upon the Tiles no doubt the *Grapes* will make good *wine*: but I verily believe, that *Vines upon levell ground*, without the advantages before mentioned, will not bring forth *Grapes to perfection*, its likely ſuch would make very good *Vineger*, or *Verjuyce*, better then that of *Crabs*,

An Experienced way for good wines.

But ſeeing we have ſuch a *knowne Experienced way* to make *good wine in England*, of *Peare-mains*, *Pippins*, *Moyles*, *Red-ſtreaks*, and other fruits, wee need care the leſſe for *wine of Grapes:* the beſt that is ſaid of the *wine* that has been made *in England* of *Grapes*, is *that it has been little inferior in ſweetneſſe and odor to the French-wines*: but the commendation of *wine* made of the *beſt apples* is far higher, viz, *that it hath beene eſteemed by good pallates, not inferior to the beſt wine of Grapes* (all things conſidered) yea hath been preferred before it. *See pag.* 70.

Hereafter follow divers Experiments, *and* Obſervations *(promiſcuouſly) without dependance one upon another, ſet downe as they came to mind.*

IT is good to plant ſome *Aprecot-trees, Peach trees, Fig trees*, and other kinds of trees which we uſe to plant againſt a wall, upon *ſtandards*, to grow ſomewhat *low*, as *dwarfe-trees*, if it may be upon the ſide of a *South-hill*, *Experience* ſhewes the fruit will come to ripeneſſe but be ſomewhat *later*, and *ſmaller*: however this ſaves abundance of labour and *time*, and ſome *coſt*, in *pruning*, and nailing the branches to the wall yearely. The Fig-tree beares an excellent *cordiall fruit*, it doth ſenſibly refreſh the Spirits after eating, but eat moderately, leſt they make the blood to abound overmuch.

1 *Make ſome wall-trees, dwarfe-trees.*

If the ground be kept *bare*, with *digging*, or *paring* often, the fruit will be the fairer and ſooner ripe, the reflection of the ſun from the bare earth will be almoſt as ſtrong as from a wall, eſpecially if beaten downe hard after digging.

2 *Keepe the ground bare under, and about them.*

Moiſt, watriſh grounds are bad for fruit-trees, they *chill the Roots*, and cauſe *Moſſe* upon the trees, and make the fruits more *cold*, and of a worſe *taſt*, then the ſame kinds on *dryer grounds*: but if trees muſt be planted on ſuch grounds, lay them as dry as may be, by *ditches*, and *Trenches*, in ſeverall places.

3 *Wet grounds bad for Trees.*

It will advantage Trees in *bearing* (in old trees) to put *Pigeons dung*, *Lees of wine*, with ſome *Aſhes*, *Brimſtone*, or the like, to kill *worms* about the Roots; or to put ſome *Blood*, or *peeces of fleſh*, to their *Roots*: alſo ſtale Urin mixed, is very good for them, but yet beware of uſing *too great a quantity* of theſe hot things at one time, ſome trees have been quite ſpoiled with *blood* and ſuch like, in not obſerving therein a meete *quantity* and *ſeaſon*: *wine*, and *hot Waters* refreſh our bodies uſed moderately, but otherwiſe are hurtfull: a man may be killed with *Cordialls*, if immoderately taken, ſo of all other *Creatures*.

4 *Helps to fruit trees in bearing.* *See. pag. 71.*

5 *Take heed that Piſmires, Eſts, and ſuch like, be not about the Roots.*

If Trees thrive not, nor beare well, one cauſe (among many others,

others, and not ſo much obſerved) may be, for that ſome *hurtfull creatures* may *breede* and *lye about their Roots*: As *Piſmires*, Toades, *Efts*, and ſuch like. One digging about the Roots of a Tree that did not thrive well, found a very great multitude of Efts, a great neaſt of them lying at the roots, which undoubtedly was the cauſe of the pooreneſſe of the tree: ſo of other ſuch like creatures, therefore once in 3 or 4 yeares, its good to dig and turne up the earth about the roots, eſpecially of old trees, and withall, to put in ſome dung throughly rotten, or freſh earth.

6 *Fruit-trees advantage Graſſe, ſome waies.*

Fruit-trees planted in the feilds, make *Graſſe* to ſpring *earlier* in the yeare, by reaſon they cauſe *warmth*, and in a hot ſommer they ſhade the graſſe, when it is burnt up in ſome other places: alſo they cauſe *much graſſe*, under and about the trees, which benefits, and advantages, doe (its like) more then recompence for the *ſower-neſſe* of ſuch graſſe, as ſome ſuppoſe it to be.

7 *Fruit-trees profitable many waies.*

The *Profits of fruit-trees* are in many reſpects, not onely *by the fruits*, to be eaten all the yeare long, with *Cider*, *Perry*, &c. but much *fuell* for the fire may be had from them in the *Prunings*, and by *old trees* paſt bearing, beſides, the wood may be ſold at a great rate to *Joyners*, and other workmen, to make *Chaires*, *Tables*, and many other Commodities.

8 *Helps for barren Vines.*

Some *Vines* ſhoote forth exceeding larg branches, yearely, but beare little: in ſuch a caſe, *bare the Roots*, and cut off a *Mr* Root or two from the Tree, then lay ſome *ſand*, *Aſhes* or any *hot barren ſoyle* to the *Roots*, this will abate the redundancy of the ſap, & conduce to bearing fruits.

9 *How to keep Grapes.*

Grapes may be kept many weeks, after the uſuall time of laſting, if a *Branch of a Vine* be drawne into the houſe (eſpecially where a fire is kept uſually) and nailed up with the Bunches of grapes upon it, or if *Bunches* (when ripe) be cut off with ſome of the wood, and hang'd up in a warme roome where a fire is kept, with Papers about them, to keepe them from duſt.

10 *Much profit by planting in one age.*

If *Schoole-boyes* and others while they are young, ſet upon planting *Okes*, *Aſhes*, *Elmes* and other trees, they may probably (as o-thers have done) make uſe of them for *building*, *ſale* &c even themſelves in their owne perſons, unto exceeding great profit. See the Experiment of a Gentleman that planted a certaine number of *Aſhes*, and at 50 yeares growth ſold them for 5l a Tree, pag. 126.

11 *Remedies against Conyes, Mice, &c.*

If *young set trees* are in danger to be *bark't*, or hurt by *Conyes*, then stick round about the bottome of the Plants, some *Furz*, (3 or 4 branches) as high as a *Cony* can reach, and they can never touch those trees: And if *Mice* anoy, or hurt any *seede-beds*, or the like, then stick, or lay downe *Branches* of *Furz* round about the *Bed*, as close as can be to the ground and the *seede* will be safe.

12 *To have Cherries, and fruits late.*

Cherries, *Plums*, and other fruits may be had after their ordinary times, many weeks, when others of the same kind are gone, if meanes be used to keep them back; *as covering a dwarfe-tree with a peece of rough Canvas, or other Cloth, in Sommer, and wetting of it, to keep the tree & fruits coole* in a hot day:

Or Secondly, to plant a Fruit-tree (that naturally beares fruit late, as the *great bearing Cherry*, and some others) upon the *North-wall*, where the sunne beames come not: Trees thus ordered will bring forth their fruits *very late*, when all others are gone, and such will be as rare, and acceptable as those that are extraordinary early: I have knowne Cherries on a Tree about the middle of October, and some in the next Month about the middle of *November*: Also compasse a small tree, or bough full of *Cherries*, with a *Net*: this preserves them from *Birds* and from *snailes* which otherwise can hardly be kept *long*.

Cherries in November.

13 *Destroy snails in Gardens.*

Snailes doe much mischiefe to trees and fruits in the spring, and sommer, so that as a remedy, care must be taken (besides picking up and killing many of them) to keepe the *Garden* cleane as may be from *weeds*, under, & about which they harbour, & also all the *holes*, & *chinks* in the *walls* must be stopt, and poynted with Lime, that they cannot get in, to lye in the day time: And withall, (to save some speciall trees, or flowers from snailes) straw round about some *sifted Ashes*, the snailes cannot creepe over it, especially when the ashes have beene lately strawed.

14 *To have fruit grow within doores.*

We may have fruits grow *within the house*, if a *Branch of a Vine*, *Cherry*, *Apricot-tree* &c. be drawne in at a window and nailed up upon the seeling of the house, or other place where it may be preserved from breaking.

Or to set a small *Cherry-tree*, or other kind of fruit-trees in an *Earthen Pot*, or *Box* (with a hole or two in the bottome, that overmuch *Raine*, or *moisture* may not rest in the mould about the Roots)

Roots) this may be set in any place of the Garden, and taken into the house at pleasure, with blossomes, or fruits upon the young tree.

If Apples be suffered to lye a certaine time after gathering (being full ripe) before we make them into *Cider*, the *liquor* will be more *pleasant*, and *delicate*, then if the *Cider* were made immediately after the fruit is gathered (though that be a good way too) because in *lying*, (and somewhat beating together) the more watrish part flyes out, and that which remaines, is better concocted, and so more pleasant.

15 *Apples that have lyen a certaine time, make the best Cider.*

After the Liquor is pressed out into Vessels let it not stand (as some ignorantly doe, supposing some good thereby) but tun it up with all speede that can be, for the *aire* in a little time, drawes out much of the *spirits* of the liquor, and *dulls* the rest. Wee know wine, or *Beere*, or any *Liquor* if it stand open in a Cup, or *Glasse*, though but halfe an houre (or a short space) they loose their *best spirits*, and become *deadish* or flat; and so of any other *Liquor* according to the time it is exposed to the *open aire*.

16 *Tun up Cider as soone as may be.*

Those *Flags* are best to use for binding of *Grafts*, and *Buds inoculated*, which are *three-square* of a *browne colour*, of a *middle size*: the biggest are too *hollow*, and *spongy*, and the least are somewhat *too small*, and *weake*: They are to be had at the *Mat-makers* at all times of the yeare, or else they may be cut out of the ditches, and dryed in sommer, and laid up to use as occasion is.

17 *What Flags are best to bind withall.*

It is very successfull that we proportion Grafts, and stocks in Grafting: That is, to graft the *biggest grafts* upon the *biggest stocks*, and the *longest grafts* upon the *highest stocks*; And the *lower* wee graft stocks, *viz.* if they be for standard trees, as *Apple-trees*, *Peare-trees*, &c. the *shorter* the Grafts neede to be, because all must be cut off except onely *one shoote*, to grow up, to make the body of the Tree, so that a *short graft* of 2, 3 or 4 buds for such low stocks, is sufficient, unlesse we intend *those low trees* for the *Wall*, or for a fruit hedge, as is shewd pag. if so, its better to graft upon such *low stocks*, *longer grafts*; of 6, 8 or 10 buds, that so it may have many shootes and branches, to spread; and more the better: such *long grafts* are best to be grafted upon stocks that are *high*, and *large*, that so there may be a faire head, branching forth from many buds, every way, even the first yeare.

18 *Fit Grafts & stocks in bigenesse.*

Many

19 *Seede Stocks better then wood Stocks.*

Many get *Crab ſtocks* out of the woods to graft upon for our Orchard, but thoſe kind of ſtocks are not (by far) ſo good, as ſuch as come of *ſeede*, or *kernells*, for many Reaſons that might be ſhewed: *Wood-ſtocks* are commonly too great, the Roots being cut ſhort (as of neceſſity they muſt) in removing, they for the moſt part, grow *poorely*, if they grow at all (for very many die outright) whereas Plants comming of ſeede (and ordered as is ſhewed pag. 43.) grow vigorouſly, and ſeldome any fayle, as having better and more Roots then the other, and beſides, they have an innate ſpirit (from the ſeede whereof they came) which makes them grow better, then *ſlip-plants*, from *woods* or *Roots of Trees*.

And alſo they are *worſe* then *ſeede plants*, becauſe, they being commonly *great ones*, muſt be grafted in the *Cleft*, which often occaſions rotting of the heart, by wet getting in it, before the Grafe can cover the head of the ſtock; whereas *ſeed Plants* being young may be grafted by *packing on*, as is ſhewed pag. 45. and ſo are ſooner trees without any rotting at all: Alſo *ſeede plants* are commonly more *trim, ſtraight* & *handſome*, then *woods ſtocks*, & to be preferred before them in theſe and other reſpects.

20 *Weede the Nurſery.*

In the ſpring, and ſommer keepe the *Nurſſery* (of young grafted Trees, and ſtocks) cleane from *weeds*, rake up all the weeds in divers heapes (being pluckt up) and let them lye till they be dead and withered, and then ſcatter them about againe, for as it will be much labour to carry them off the ground, ſo alſo it will much impoveriſh it, ſeeing it muſt be *weeded* often in ſommer.

21 *Cut not off ſide branches too ſoone.*

Younge trees that are grafted low, and yet are to make *ſtandard Trees*, theſe muſt be pruned up, all the ſide branches a yard or an Ell high, or as high as men pleaſe, according to the place they are to be afterwards ſet in, but in pruning take heed of cutting off the *ſide twiggs, or branches*, too ſoone, before the *body* be growen ſomewhat ſtiffe, and ſtrong, able to beare a faire head: for otherwiſe it will be too top heavy: if the *ſide branches* be cut off too ſoone, the *body* will be weake, and ſlender, and the *head* buſhie, and too heavy for the body, and ſo cauſe the tree to grow crooked.

22 *How to get great Boughes with Roots from Trees.*

Boughes of 2, 3, 4 or more yeares growth, may be taken from ſome Trees, *with Roots*, to be planted in other places as *dwarfe trees*

wise, or in a *fruit-hedg*; Thus: ſometime in *May*, or *June* take off the barke of a Bough about an inch in breadth *round about*, cut it above, and below, and take off all the barke betweene the two cuts; then take an *old hat* or ſome *old rag*, or *cloth* (or any thing that will hold mould) and tye it a handfull, or more below the diſbarked place, then fill it up with ſome *good earth*, or *mould*, as much *above* the diſbarked place, as *below*, and let the mould be as much on one ſide of the branch, as the other; afterwards water the mould and keepe it *moiſt* all ſommer, by powring in ſome water now and then: And in *tranſplanting time* this bough may be cut off below the diſbarked place and ſet elſe-where in good mould, which will beare in a yeare, or two, it may be in the next ſommer after, if it Roote well: Now obſerve; this cannot be done upon every tree, No kind of ſtone-fruit, Neither *Aprecots*, nor Peaches, *Plums*, nor *Cherries*: nor ſo well upon many kinds of *Apples*, or *Pears* which are of the *harder ſort of fruit-trees*, but it may be effected upon all kinds of *Quodlings*, *Nurſ-gardens*, *Quinces*, *Gennet moyles*, and ſome other kind of Apple-trees that are of more *ſoft*, and *porous* barkes, which more eaſily put forth *Roots* or ſome *knobs*, or *roughneſſe* which turne to Roots afterwards.

*Or otherwiſe it may be done thus: About *Midſomer* take away the barke, as before, then put round about the bare place ſome *Earth* wherewith ſome *Hay*, or *Graſſe* is mixt, to hold it it together, then wrap it round about with a hay-band all over, and in removing time cut off the Bough below, and ſet it with all the mould, and bands, take away nothing of it.

And although there be *fruits* upon boughes when they are ſo diſbarked, yet the fruits come to good perfection, and the *branches* make a convenient growth the ſame yeare, for the ſap paſſeth up through the *pith*, and *pores of the wood*.

Thoſe Beds that are ſowed with *ſeeds*, of any kinde, (*Apple-kernells*, *Peare-kernels*, *Plum-ſtons*, *Cherry-ſtones &c.*) muſt be looked unto, not only that *Mice* devoure them not (as hath been ſaid) but alſo that they lie not *above ground*; for though they be all covered when they are firſt ſowed, or ſet; yet we ſhall find after a certaine time the *Raine* that falls, will have waſht off the mould from ſome of them, which will lye *on the top bare*, there-

23 *Looke that ſeeds lie not above ground.*

fore take a ſtick, or ſome thing elſe, and thruſt thoſe ſeeds, or ſtones (that ſo lye bare above ground) into the mould an inch, or halfe an inch deepe, otherwiſe they are in danger to be loſt.

24 *Lay dung up-on the Roots of new ſet Plants.*

In ſetting young trees (of any kind) take heed of ſetting the Roots *too deepe*, there is advantage in ſetting *ſhallow*, if this courſe be taken; That is, after the Roots are well placed, and ſpread every way, and covered with mould, then lay round upon the Roots (cloſe to the body of the Plant) a barrowfull of *rotten dung*, or any *fat ſoyle*, or (for want thereof) ſome *Litter*, *ſtraw*, *hay*, *weeds*, or any ſuch like *ſtuffe*, upon, and round about the Roots; if it be halfe a foot thick, or more it is the better; This, as it keeps the *Roots warme in winter*, and *coole*, and *moiſt* in *ſommer* following, ſo alſo it adds *fatneſſe* to the ſoyle where the trees are ſet, & preſerves them from *weeds*; or if any *Weeds* grow, pluck them up, and lay them upon, and about the Roots of the new ſet plants, more the better. This courſe we ſee by Experience, is exceedingly conducing to the growing and thriving of Trees newly planted, many die for want hereof, or grow very poorely.

25 *Sow Acornes, Aſh-keyes, and other ſeeds.*

By ſetting or ſowing of *Acornes*, or *Maſt*, *Aſh-keyes*, *Cycamore-keyes*, *Cheſnuts*, *ſeede* of *Maple*, *Beech*, *Thorne*, and ſuch like, men may (if they will be but * diligent herein) by the bleſſing of God; exceedingly advantage themſelves, their poſterity, and the whole Commonwealth: Hereby there would be (in certaine yeares) *Wood*, and *Timber* enough for *building of ſhips*, *houſes*, and alſo for *Fuell*, and all other purpoſes: That poore people (as well as others) might have enough in *cold*, *long winters*, and not cry out, as being almoſt ſtarved for want of *Fire*.

See how p. 126. 127, 128, &c. and pag. 124. 125, &c.

Hereby would be ſufficient *Barke* for *Tanners*, at a cheape rate, and conſequently all ſorts of *Leather* (which is now exceeding deare) would become much cheaper.

Hereby would be young trees ſufficient to plant the feilds round about, not only to make good *Mounds*, but alſo the ſame would make the *Feilds* much *warmer in Winter*, and *cooler* in *ſommer*, whereby all ſorts of *Cattle* would proſper, and come on the better, and all other *Commodities* growing therein, to the great advantage of the *Owners*, and the *Commonwealth*.

26 *Be encouraged by good Examples.*

Follow the *Example* of the diligent, ingenious Gentleman mentioned in the *improver improved pag.* 163. Who planted *an hundred*

Aſhes

Ashes, & lived to see them grow to that bigneſſe that he ſould them for *five hundred pounds* at *fifty years growth*: which is very rationall, and probable; for *Aſh-wood* (having once taken good roote) growes *faſt*, they will be large trees in a few yeares; The *wood* is speciall good *fuell*, and very uſefull many other waies. Mr *Blith* in his *Improver improved* pag. 163. ſpeakes of another gentleman worthy imitation, who planted ſo much *wood*, and *Timber* in his life time (by his owne hand, and with the helpe of others) that he would not take *fifty thouſand pounds* for it.

Methinks theſe *Examples*, with the conſideration of the great *profits* that ſome men make of their wood, even in our daies, and of the *vaſt profits* that might be made, to the preſent, and future ages, ſhould ſet men to this *worke*; if they will but judg, and act *like men*; according to *rationall Principles*.

So much (for the preſent) of ordering Naturall fruit-trees, and of the *Profits*, and *Pleaſures* that are found in *Orchards*, and *Gardens*.

I deſire and hope that theſe things in the *former part of this worke*, may prove as *Baits* to draw ſome to look into the *latter*, the *ſpirituall part*; that they may be caught, and taken as by a *ſpirituall guile*; and be moved to mind ſeriouſly their intereſt in the *Garden incloſed*; to give *all diligence* to make ſure they are of the number of the *ingrafted Trees* that grow therein: For what extream folly is it for men to looke after an *Earthly Orchard* or *Garden*, which (though it be never ſo much beautified with the *choiceſt fruite-trees*, and *flowers*) in compariſon of this is but as a *dunghill full of Nettles and weeds*? The foundations of the *Walls* of this Garden are made of *precious Pearles*, of various kinds; the *Trees*, and *Plants* that are therein, are exceeding beautifull, and all ingrafted and planted by Gods owne hand. The *Profits*, and *Pleaſures* that are found in it, are all *unſpeakable*, and *glorious*, ſuch as never

never *fade*, neither can be *loſt*: The fruits are all *pleaſant fruits*. Here are *Feaſts*, and *Banquets* far exceeding all that earthly Princes ever did, or can make; The Maſter of the feaſt (even God himſelfe) bids all freely welcome that come, and ſaies, *Eat O friends, and drinke abundantly, O well beloved*, and that of the ſweeteſt, and beſt Liquors; *wines upon the Lees, well refined, ſpiced wines.* Who would refuſe to come to ſuch a *feaſt*, and *Banquet*, and chuſe rather to feede upon *huſkes*, or ſtarve for hunger?

See then, the *Obſervations in Nature* improved; in the *ſecond part of this worke*, whereby *more*, and *greater advantages* may be obtained.

FINIS.

The Spirituall uſe of an Orchard, or Garden of FRUIT-TREES.

Set forth in divers *Similitudes* betweene *Naturall* and *Spirituall* fruit-trees, in their Natures, and ordering, according to Scripture and Experience.

The ſecond Impreſſion; with the Addition of many *Similitudes*. By *R A: A U S T E N*, Author of the firſt part.

Hoſ: 12. 10. *I have uſed* Similitudes *by the Miniſtrie of the Prophets.*

Jer: 17. 8. *He ſhall be as a Tree planted by the waters, and that ſpreadeth out her Roots by the River, and ſhall not ſee when heat cometh, but her leafe ſhall be greene, and ſhall not be carefull in the year of drought, neither ſhall ceaſe from yeilding fruit.*

Rom: 11. 23. *And they alſo, if they abide not ſtill in unbeleife, ſhall be grafted in, for God is able to graft them in againe.*

Joh: 15. 1, 2. *I am the true Vine, and my Father is the husbandman. Every branch that beareth fruit he purgeth it, that it may bring forth more fruit.*

Cant. 2. 3. *Like the Apple-tree among the Trees of the forreſt, ſo is my beloved among the ſonnes. I ſate downe under his ſhadow with great delight, and his fruit was ſweet to my taſt.*

O X F O R D,

Printed by HEN: HALL, Printer to the UNIVERSITY, for THO: ROBINSON. M.DC.LVII.

Aug: 2. 1656.

Imprimatur; *JOHAN: OWEN*,
Vice-Can: Oxon:

A Preface to the Reader.

HAVING in the *firſt part of this work* ſpoken at large, concerning the ordering of *Naturall Fruit-trees*, in all reſpects, and of the great *Profits*, *Pleaſures*, and *Advantages* that ariſe thence; I ſhall now conſider *Fruit-trees* upon another Accompt; and endeavour to make ſome *Spirituall uſe*, and *improvement of them*. And this ſhould be our care, as to all creatures which we have to do with, upon all occaſions: according to the example of our *Lord, and Saviour*, whoſe uſe it was to *ſpiritualiſe Naturall* and *Morall things*, when he converſed with us in his bodily preſence, as we ſee frequently in Scripture. When the *Phariſees* ſpake of *waſhing their hands before meate*. Matth. 15. 20. Chriſt inſtructs them (thereupon) about *ſpirituall defilements*; when the woman of *Samaria* came *to draw water*, Chriſt tells her *of living water*, Joh. 4. 10. When his diſciples brought him *Meate*, he tells them he had *meate they knew not of*, it was *meate, and drinke to him to do his fathers will*, Jo. 4. 34 When the man ſpake of having his inheritance divided *Luk.* 12. 13. our Saviour (thereupon) inſtructs him, and others at large, to beware of *coveteouſneſſe*, and *worldly cares*: when the multitude followed him having eaten of the *Loaves*, Jo. 6. *Chriſt* thereupon counſells them to *labour for the meat that periſheth not, for the bread of life*, Joh. 6. 26.

And many *ſpirituall things* he illuſtrates by *Similitudes* from *Naturall things*: as we ſee Matth. 13. (and many other places) from *Seede, Tares, Muſtard-ſeed, Leaven, a Treaſure in the Feild, a Pearle,*

a drawnet &c. So ſhould we make *a Spirituall uſe of Naturall things*; and ſo turne Earth (as it were) into heaven.

When we have gone through all the workes and labours to be performed in the *Orchard*, and have received thereby a rich recompence of Temporall *Profits and Pleaſures* in the uſe of the *Trees and Fruits*, we may (beſides all that) make a *Spirituall uſe* of them, and receive more and greater *Profits and Pleaſures* thereby. Men are not wont to ſtint themſelves at *worldly Profits*, but why are they not willing to receive *all kinds of Profits*, or why are they not willing to receive the *greateſt*, and *beſt?* ſhould a man chuſe, and preferre a *Glaſſe-beade* or *Toy* before ſome *Pretious, and Rich Jewell*, would he not be cenſured for a fooliſh man: how much more fooliſh, and unwiſe is he that ſeeks after *Temporall Profits*, and neglects *Spirituall*, and *Eternall?* therefore be carefull to make a ſpirituall improvement of *fruit-trees.*

The *World* is a great *Library*, *and Fruit-trees* are ſome of the *Books* wherein we may read and ſee plainely the *Attributes of God, his Power, Wiſdome, Goodneſſe &c.* and be inſtructed and taught our duty towards him in many things, even from Fruit-trees: for as trees (in a Metaphoricall ſence) are *Books*, ſo likewiſe in the ſame ſence they have a *Voyce*, and ſpeak plainely to us, and teach us many good leſſons.

The Lord *Bacon* ſaies, *God hath two great Books which we ought to ſtudy*, his *Word*, and his *Works*: *the one diſcovers his Will, the other his Power.*

The *Apoſtle* ſaies Rom. 1. 20. *The inviſible things of him from the Creation of the World are clearely ſeene, being underſtood by the things that are made, even his Eternall Power and Godhead.*

The *Creatures of God* are to be ſtudied as *Books*, for in them we may read the *Attributes of God* and obſerve ſome ſmall reſemblances, and darke ſhadowes of his infinite *Excellencies, and Perfections*; they are ſeene *Per ſpeculum Creaturarum*: They who cannot read a line in any Printed Book, may read many good leſſons in the Book of the Creatures.

The Saints ſoule exalting humiliation. p. 8, 9. & p. 205.

Fruit-trees though they are dumb companions, yet (in a ſence) we may diſcourſe with them: The works of God ſpeak to the mind as his Word does to the Eare. Mr *Boulton* ſaies *Our Eyes* (*Eſpecially on the Sabbath day*) *ought as little Bees fall upon ſeverall objects,*

and

and from them (as from ſo many Flowers) gather hony, and bring it into the hive; That is, ſweet, heavenly, wholſome Meditations for magnifying the Creator in all his Attributes.

Fruit-trees and other Creatures do truely (though without an articulate voyce) Preach the *Attributes and perfections of God* to us; And we may read divine Truthes in them, as in a Book conſiſting of words and ſentences; the Creatures of God (according to their natures) ſpeak out the praiſes of God, *Pſ.* 145. 10. *All thy workes praiſe thee O Lord, and among them Fruitfull Trees,* 148. 9.

Things without ſenſe or life, have a voyce, and ſpeak to us, *Pſ.* 19. *The Heavens declare the glory of God.* verſ. 3. *Their voyces are heard in every language, or Nation.* and verſ. 4. *Their words go to the ends of the World.*

So that not only *rationall and irrationall*, but even *Inanimate Creatures* have a *voyce*, and ſpeak loudly to men, and it is our duty to learne their language, and hearken to them.

All Creatures (as a holy Man ſaies) *have a teaching voyce, they read us divinity Lectures of divine Providence.*

We muſt be content to ſtoope to their way and manner of teaching, as the *Egyptians* and others in former times, who were inſtructed by *Characters* and *Hyeroglyphiques*, by ſomething repreſented to the eye, *Notions* were conveyed to the underſtanding.

Dumbe Creatures ſpeak *virtually and convincingly to the mind, and Conſcience.*

If we make uſe of Creatures to ſerve our turne only in reference to our outward man, we make not halfe that uſe of them as we ought, we ſhould ſtudy the Creatures and learne from them, to bring us nearer the Creator, Climbing up by them, as by *ſteps*, or *ſtaires*, till we aſcend to the higheſt Good.

How much of the goodneſſe and excellencies of God do Fruit-trees ſhew forth when they (in their ſeaſons) flouriſh with *Leaves Bluſſomes* and *Fruits*; eſpecially conſidered not only as they appeare beautifull to the eye, but alſo with all their *inward beauties* and perfections, *their virtues, and uſes in the life of man?* Both in *Alimentall* and *Phyſicall* reſpects; but moſt of all, as they are *Similitudes* and beare the figure, and reſemblance of many high and great Myſteries in the Word of God: the Analogie and reſemblance is very neere

in

in many things to the moſt noble viſible Creature MAN. *Fruit-trees* beare the Figure and reſemblance of what is of higheſt eſteeme with God, *his People, his Jewells, his Adopted Sons*, yea of his *Naturall Sonne*, as we frequently find in Scripture.

Likeneſſe and reſemblance of inferior Creatures to thoſe above them, does ennoble, and put ſome dignity upon them, according to the degree of likeneſſe. Now what Creatures beare reſemblance to man in ſo many reſpects as *Fruit-trees*? ſee the *Obſervations* pag. 1. 2. &c.

De Gen. ad Lit. Li. 15. *Auſtin* ſpeaking of the marvelous effects of Nature that appeare in *Seeds, Trees*, and *Fruits*, ſaies they wonderfully manifeſt the *Attributes of God*; therefore he exhorts us to ſearch into them: *Ex ipſis Operibus Dei indagare conemur; conſideremus ergo cujuſlibet Arboris pulchritudinem in robore, ramis, frondibus, Pomis &c.* Let us (ſaith he) inquire into the works of God, and conſider the beauty of a tree in the ſtrength boughes, leaves, and fruits; he ſaies it is wonderfull to ſee ſo great a body riſe of ſo ſmall a ſeed, which ſeed has in it the *whole Tree*, with the *Leaves, Fruits, and Seed*, for the propagation of the kind; not in their bulke, and dimenſions, but *Virtually*, as a *Cauſe* producing all theſe.

Illud germen ex ſemine, in ſemine ergo illa omnia fuerunt primùm, non mole corporeæ magnitudinis, ſed vi potentiaq; cauſaliter. For, *In exiguo grano mirabilior præſtantiorq; vis eſt, quia valuit adjacens humor commixtus terræ.* In this ſmall ſeed there is a great and wonderfull virtue, which ſhewes it ſelfe being caſt into the earth, which then riſeth up into a body, and ſpreads it ſelfe into boughes, and Branches, *Quid enim ex Arbore illâ ſurgit, aut pendet, quod non ex quodam occulto Theſauro ſeminis illius extractum atq; depromptum eſt?*

What riſeth, or growes upon the Tree that is not brought, or drawen out of the ſeed, as out of a certaine Store-houſe, or Treaſury?

Fruit-trees diſcover many things of God, and many things of our ſelves, and concerning our duty to God. We enquire of, and diſcourſe with Fruit-trees when we conſider, and meditate of them, when we ſearch out their virtues and perfections which God hath put into them, when we pry into their natures, and properties, that *is ſpeaking to them.*

And when we (after a ſerious ſearch) do make ſome uſe and reſult of what we ſee in them, when we collect ſomething from them concerning

concerning the *Power, Wisdome, Goodnesse, and Perfections of God*, or our duty to God, *that is the Answer of the Fruit-trees*; then Fruit-trees speak to the mind, and tell us many things, and teach us many good lessons.

Our *Considerations* of them are the *Questions* we put to them, and the *Inferences*, or *Conclusions*, are their *Answers*. Those are the *Lessons* they teach us.

Of this see Mr *Caryl* his Exposition on *Job. chap.* 12.

Iob tells us of many Masters, Creatures of which we may learne, *chap.* 12. *The Beasts, the Fishes &c.* and *ver.* 8. *Speak to the Earth and it shall teach thee &c.* or (as it is interpreted) *aske every slip or sprig that growes in the Earth, and it shall teach thee. Naturall and visible things* are shadowes to us of *Spirituall*, and the Spirit of God from things *sensible, and visible*, raiseth our minds to things *spirituall, and invisible.*

The Ancients were skilled in this kind of Learning, in teaching by SIMILITUDES, and one of them observes, that God sent us the *Booke of Nature*, before he sent us the *Book of the Scriptures.*

The People of God in the beginning of the World were without the Scriptures for many yeares, and they read many things in the *Book of the Creatures.*

Isaac went to meditate in the Feilds Gen. 24. 63. And no doubt learned many Lessons from the Creatures.

And when the *Church* had some part of the Scriptures, yet were they instructed for the space of two thousand yeares together by *Similitudes*, for what was all the *old administration*, but *shadowes*, or *Similitudes* of things to come, all shadowing out *Christ*, and the *things of Christ?* So the Apostle tells us Heb. 10 1. *The law having the shadow of good things to come*; and Heb. 8. 5. *The example and shadow of heavenly things*: and Heb. 9. 23. *The Similitudes of heavenly things.* All their *Services* and *Ceremonies* were *Similitudes* of *heavenly*, and *spirituall things*, whereby they were taught, and instructed.

Teaching by SIMILITUDES is the most plaine way of Teaching, and makes dark things more cleare to the *Understanding*, and best to be retained in the *Memory*. Our blessed Saviour (the great Prophet and teacher of his Church, who spake as never man spake) he taught much by SIMILITUDES in his owne person; and before

fore his coming in the flesh, by his *Prophets*, as we see Hos: 12. 10. *I have used Similitudes by the Ministry of the Prophets*: so we find in Esay, Ezekiel, and the rest.

One saies, *as Windowes are to a house, so are* SIMILITUDES *to a Discourse*: they both let in light to see and discerne things that otherwise would be obscure.

Fruit-trees are a TEXT from which may be raised many profitable *Doctrines*, and *Conclusions*, which may be proved by Scripture, and Experience.

Now therefore; seeing many things may be learned from Fruit-trees for Spirituall profit; I shall set downe some *Observations* which I have made upon them, discovering the Nature, and ordering of *Naturall, and Spirituall Fruit-trees*, in divers SIMILITUDES, according to *Scripture*, and *experience*, speaking of most particulars *very breifly*.

As I have planted many thousands of *Naturall Fruit-trees* for the good of the COMMON-WEALTH, so also I have taken some *Spirituall Cyences, or Grafts* from them (I meane severall *Propositions* drawne from *Observations* in *Nature*, which are some what branched forth into Boughes, and twiggs) and bound them up and sent them abroad for the good of the *Church of God*: And if men will but accept of them, and be content to have them engrafted in their own *Gardens*, (their hearts and minds) by the Husbandmans watering of them by his Spirit, they will grow, and blossome, and beare much good fruit, here and for ever.

Fruits of Faith, Love, Ioy, Peace, and other Fruits of the Spirit, *Bunches of Grapes*, For the feeding, and refreshing of our Soules as we travell through the *Wilderneſſe*, and the increase of our Glory hereafter in *Canaan* to all Eternity.

Which Improvement the Great Husbandman grant unto Thee, together with

Thy Servant in the Lord,

RA. AUSTEN.

To my deare Friend and Brother in the Lord Mr. R. Auſtine *the Author of the Treatiſe of Fruit-trees.*

SIR,

THE benefit my ſelfe and others have received from your godly ſociety and Goſpell converſation heretofore may be argument enough for us thankfully to embrace your pregnant ſimilitudes and Goſpell obſervations. I muſt confeſſe I am bound to bleſſe the Lord, for the acquaintance and familiarity I formerly had and ſtill have with you: I ſeldome came to your garden but you made your trees *ſpeak* ſomething of Chriſt and the goſpell; your cuſtome was to preſent your Chriſtian friends and viſitors with ſuch cluſters of goſpell grapes which you now ſend abroad to the world.

Its admirable to ſee what ſpirituall improvements you have made of your *Nurſery*: *the Reader* (*if he have ſenſes exerciſed to reliſh and diſtinguiſh*) will ſoone taſte the ſweetneſſe of your ſpirituall fruit, eſpecially conſidering.

1. That you take your riſe from ſuch things as are obvious and familiar to every mans Capacity, which may eaſily ſet the minds of *the Readers* on work upon Jeſus Chriſt; *duo illa nos maximè movent: ſimilitudo, & exemplum: Cic*: 3. *de Orat.*

Pares cum paribus facillimè congregantur.

2. Its wonderfull to ſee ſo much Goſpell gathered from *natures Twiggs*: The naturall voyce of the creatures tell us that God is, As *Ariſtotle* and *Galen* report: but none ever made the creatures (in ſo plaine, and familiar a manner) ſpeak of Chriſt before.

The creatures all ſpeak thus *Qui fecit me propter te, fecit te propter ſe.* Bernard.

I muſt acquaint the *Reader*, that here is in your Similitudes goſpell profit with ſoule delight and pleaſure. The *ſpirituall Reader* is here taught how to meete with Chriſt amongſt the *Mirtle Trees*.

Sir, we muſt all give you thanks for your pious explication of natures * *Hieroglyphicks*; whereby you have made the creatures ſpeak plaine, Its goſpell wiſedome that muſt make your young plants to beare ſuch apples of gold. *Do men gather grapes of thornes or figs of thiſtles? ſaith Chriſt.* No: naturally they will not yeeld ſuch

* *Dicta enim Hieroglyphica apud Ægyptios ſacra quadam monumenta ſculptis animalium figuris ſignificantia. Macrob. Satur. lib.* 1. 21.

kinds of fruit, but here are ſpirituall grapes from natures wild trees, thats admirable.

*Joh.*15.2.6. *Mat.*15.13. *Luk.*13.7.

3. The Reader may obſerve that you make the dead to ſpeak as well as the living: I meane your withered and unprofitable plants which you caſt out of your Nurſery yeelds moſt profitable obſervations. The Lord will have a time to root out every tree, and cut off every branch which beares no fruit: not a body onely but ſap, not leaves but fruit which the Lord likes in profeſſors.

4. *Your varieties* of ſpirituall fruit may exceedingly pleaſe the godly Reader; mens minds naturally are much delighted with variety: all the ſimilitudes in the world will not reach to that fulneſſe and variety of fulneſſe which is in the Lord Jeſus Chriſt; we read *Revel:* 22. 2. of a Tree that *bare twelve manner of fruits*: which Tree is Chriſt, ſaith a Reverend man in his pious Annotations.

Mr Diodati.

*Rom.*11.36.

*Coll.*3.3.

Conſider the Lillyes how they grow.

Its a myſtery to the world that Beleivers ſhould bring forth variety of fruits to *Chriſt*, and yet receive all manner of fruits from *Chriſt*; of him and by him and through him (and therefore to him) be all things: *Our life is hid in Chriſt as the root*; our graces are all from him, our ſap, fruit and all: therefore its obſervable what your drift is. As Chriſt, the Prophets, and Apoſtles were wont to ſend men to Trees, Fruits, and Plants for divine conſiderations, now leaſt men ſhould fix too much here, you ſtrive to fetch the minds of the Readers off from them all to Chriſt againe, and eſpecially by the ſame way. The good Lord open our eyes that we may follow on in your path; that as we have all felt the miſery following of our eating the forbidden fruit, we may eat now of this Tree of life. So prayes

Sir,

Decemb. 24. 1656.

Your very loving Friend and Brother in the Lord

J. F. *A Miniſter of the Goſpell.*

THE bleſſed God hath a *ſpeciall work* to do in the world, in which he imployes his faithfull ſervants, and ſuch oftentimes as are (in compariſon of others) but as *Babes in Chriſt*; when ſuch as the men of the world eſteeme the only *wiſe men*, are rejected of the Lord. God for his owne glory is pleaſed to ſtaine the pride of men, to pull down ſuch as lift up themſelves, and attribute that glory to themſelves which is only due to God; and exalts ſuch as are of *low degree*, Luk. 1. 52, 53. ſuch as ſee, & are hartily affected with their owne emptineſſe, and inſufficiency, and are enabled to role themſelves on God, for wiſdome, and ſtrength to do his work faithfully. God hath for the moſt part made uſe of *Inſtruments* to bring about his *great deſignes*, and *intereſts*, both in *Church* and *State*: ſuch as have been ſcorned, and contemned by *ungodly learned men*, who reject the pretious truths of God, becauſe God ſends and imployes ſuch of his ſervants to diſpence them unto men, that have not ſuch *humane learning*, *Titles*, and *degrees* as themſelves, the only things in a carnall Eye, but poore, low things in a ſpirituall Eye, in compariſon of the teachings of the ſpirit of God. I know, and do freely grant, that *Human Learning* is a moſt choice and excellent gift, when it is ſanctified in any perſon, and that which God hath made uſe of in his ſervants ſometimes to carry on, and promote his great workes, and intereſts in the world: And I do greatly honour ſuch *gratious learned men*, as improve their *grace* and *learning for God*; and ſuch perſons as have a low eſteeme of *Learning*, and ſpeak ſlightly of it, or of *Learned men* becauſe *ſuch*, I dare affirme ſuch men ſpeak evill of that which they underſtand not. I am no enemy to *Humane Learning*, as ſome in the Univerſity have affirmed, and poſſeſſed others in the Country with the ſame opinion of me, my practiſe can witneſſe; for it is well knowne that I ſpent many yeares in the Univerſity and Country, to obtaine a little, that I might be the more ſerviceable to God in my generation; and I find that that which the Lord hath given me, is very uſefull unto me in the work that I am called unto by God, and men. But I ſhall intreate, And do earneſtly deſire *ſome Learned men*, both in the

Univerſity and Country, ſeriouſly to conſider, whether or no they do not greatly, and apparently abuſe their *Learning*.

Firſt, In preferring it before the *Spirit of God*, and the *ſaving knowledge of Chriſt*.

Secondly, In having higher thoughts of themſelves than of others, who it may be, are more *Holy*, and *Humble*, and have more of the *teachings of the Spirit of God* than themſelves.

Thirdly, In deſpiſing, and contemning their *Perſons*, *Sermons*, *Bookes*, *Prayers*, and *Diſcourſes*, becauſe they have not ſo much *Humane Learning* as themſelves.

Fourthly, In diſcouraging, and hindering ſuch ſervants of the Lord as deſire to improve their *Graces*, and *gifts* for God, endeavoring to commend the Lord Chriſt to others for their ſalvation.

Fiftly, By endeavoring to prejudice the minds of men againſt *ſuch*, who yet God imployes in the work of the Miniſtry.

Sixtly, In boaſting of their *Parts*, and *Learning*, and reſting thereon, forgetting God who gave it.

Seaventhly, In neglecting to uſe their *Learning* for that end for which God beſtowed it on them.

Conſider: hath God given you *larger opportunities*, and *greater helps*, and *advantages* than others, that you ſhould be *more idle*, and *unfruitfull* than others? the Lord awaken you, and make you zealous and active for your Maſter in this time of need, (many places have been a long time deſtitute of godly able Preachers) that when he ſhall come he may ſay unto you, well done good and faithfull ſervants, enter into the joy of your Lord.

Concerning the *Author* of the following *Obſervations*, and *Similitudes*, what ever *Carnall men*, or the *pride* of *Spirituall men* may object (as who that is zealous, and active for God, can eſcape the cenſures of ſome men) it evidently appeares to me, that the *Spirit of God* hath carried him on in this work. Reject not the work becauſe it is not done by a *Publique Miniſter of the Goſpell*, for many *private experienced Chriſtians* have beene (in this way) very profitable to the Church of God; Theſe are the *laſt times*, wherein God fulfills his great *Goſpell promiſe*, *in powring out his Spirit upon all fleſh*; and thoſe whom God intends for any *ſpeciall ſervice*, he prepares them for it by ſome *ſpeciall preparations*. I have ſeene a large particular *Relation*, compoſed by this Author

of

of God's dealings with him for many yeares together; wherein it appeares, that God began betime with him, *early*, even the *first houre of the day*: And he hath beene exerciſed with many Temptations from his youth up; having paſſed through the *ſpirit of bondage early in the morning*, and by degrees came to cloſe with Chriſt, and to attaine a comfortable aſſurance of his intereſt in him: But afterwards, even *about the middle of the day* (upon the ſpirits withdrawing and God's hiding of his face for ſome gratious ends) he fell into *a long, and ſad deſertion*, paſſing through the valley of the ſhadow of death, the paines of hell gat hold upon him, and that in an extraordinary way and meaſure; But God (by degrees) lifted him up out of the deepe Pit, out of the Mire, and Clay, and ſet his feet upon a Rock, and hath put a new ſong into his Mouth, and made him active for God in his Generation.

As for his following Labours, I doubt not but God will make them very uſefull, and profitable to the people of God: what is more helpfull to the underſtanding, and remembring of Spirituall things, than plaine, and pregnant SIMILITUDES, of things which we are daily converſant with? (all theſe being alſo enlarged upon by him and improved to ſpirituall ends, and advantages.) What was all the old *Ceremoniall Law*, for many hundred yeares, but teaching the People by SIMILITUDES, *Tipes*, and *Ceremonies*, which were all *ſhadowes of things to come?* Heb. 10. 1. The ſpirit of God uſed SIMILITUDES by the Miniſtry of the Prophets Hoſ. 12. 10. yea; the great Prophet of the Church frequently uſed SIMILITUDES in his teachings; and Miniſters of the Goſpell in our daies find them very uſefull, and profitable in their teachings.

Wherefore (Reader) I recommend the following Obſervations, and Similitudes to thy uſe; Praying that the ſpirit of God may engraft every truth into thy heart, and cauſe it to grow, and bring forth much good fruit, to the glory and praiſe of God, and thy owne everlaſting good.

STEPHEN FORD, *Paſtor of a Church of* CHRIST *in* CHIPPIN-NORTON.

Propo-

Propoſitions Shadowed out unto us

by Obſervations in Nature, and Cleared

by Scripture and Experience.

1. *GOd from all Eternity made choice of what Spirituall Plants he pleaſed, to Plant in his Garden the Church, and refuſed others* pag. 1.

2. *The diſpenſations of God towards weak Chriſtians, are more gentle, than towards ſuch as are ſtrong* p. 3.

3. *Many Spirituall Fruit-trees bring forth faire, and Specious fruits to Obſervation, which yet are unpleaſant to the Husbandman* p. 5.

4. *Perſons joyned in any Relation, they have comfort, or affliction together according to their natures* p. 6.

5. *God calls his People (for the moſt part) in youth, and more rarely when they are old* p. 8.

6. *When the Spirit of God withdrawes, then Myſticall Fruit-trees ceaſe growing, their Leaves and Fruits fall, and they endure ſore conflicts for a time, but at the returne of the Spirit, they are reſtored to former comforts with advantage* p. 13.

7. *Generally thoſe perſons who are exceſſive, and moſt curious about the formes of Duties, have leaſt of the power of Godlineſſe* p. 18.

8. *By the fruits of Spirituall Trees, we may conclude the Nature of the Trees* p. 20.

9. *Some perſons flouriſh with a profeſſion for a time, but in the houre of affliction they fall off* p. 22.

10. *We ſhould bend all our deſires, and endeavours that the beſt gifts, graces, and Fruits, may eſpecially encreaſe* p. 23.

11. *While the Spirituall part in us acts, and growes ſtrongly, the fleſhly part acts but weakly: ſo alſo, if the fleſh be ſtrong, the Spirit is weak* p. 26.

12. *The more cloſely a Chriſtian walks with God, the more ſtable, faſt he is, and more free from Spirituall enemies* p. 28.

13. *Corrupt nature abides in believers as long as they live, and is but in part ſubdued by grace* p. 29.

14. *It is not any outward excellencies, but the Image of God upon the*

the Soul, that is the glory of a perſon p.30.

15. *There is a firme, and conſtant union betweene Chriſt, and every Believer* p.32.

16. *Univerſity men ought (in convenient time) to go forth into the ſervice of the Church, and Common-wealth: except ſome choice perſons fit for government of the Societies* p.33.

17. *Saving grace, or the Divine nature in Believers, abides in the Soul for ever: But common gifts, or graces may be loſt* p.37.

18. *God is well pleaſed with Zealous, and active Inſtruments in his Works: But men of dull, indifferent ſpirits, he (often) layes them aſide, and puts others in their ſtead* p.39.

19. *The commotions, troubles, and confuſions in the Church of God, will end in the ſettlement, peace, and glory of it* p 41.

20. *Believers by ingrafting into Chriſt, do live in him, and he in them, and are thereby made one with him* p.43.

21. *All believers have a likeneſſe, and reſemblance of one another, in the Image of God upon their ſoules* p.45.

22. *Thoſe whom God purpoſeth to bring hereafter into his celeſtiall Paradiſe, he prepareth them for it here, in this life* p.47.

23. *Grace in the hearts of believers is not ſuddenly ſtrong, but ſtrength is gotten by degrees* p.49.

24. *Diſcoveries of the love of God to ſoules prepared for Chriſt, does haſten their cloſing with him* p.51.

25. *A ſinners repentance, and cloſing with Chriſt, cauſeth joy both in Heaven, and Earth* p.54.

26. *There is a ſweet fellowſhip, and communion betweene God, and his people, God delights in them, and they delight in him* p.56.

27. *Who, or whatſoever hinders the enlargment of the Church of God, he will certainly, (and ſometimes with great anger,) take out of the way* p.60.

28. *The conſtant enjoyment of the beſt things from God, (through corruptions) makes them leſſe noted, and eſteemed* p.63.

29. *Our life, growth, ſtrength, and all our ſpirituall Acts, are from Chriſt* p.65.

30. *Humble Chriſtians bring forth farre more, and fairer fruits, than ſuch whoſe ſpirits are lifted up* p.67.

31. *Jeſus Chriſt, and his people (though multitudes of diſtinct perſons) are ſo united, as that they make but one body* p 69.

32. *As*

32. *As we have our life, and all from Chriſt, ſo we are continually receiving new ſupplies from him, but can adde nothing to his infinite perfections* p.71.

33. *The diſpenſations of God towards his Church are contrary to the judgments of moſt people in the world* p.73.

34. *Thoſe who have not the Sanctifying Spirit, and grace of God in them, are unfit for the work of the Miniſtry; ſuch bring more prejudice than advantage to the Church of God* p.76.

35. *None but engrafted Trees grow in Gods Orchard the Church* 83.

36. *Thoſe fruits of ſpirituall fruit-trees which are harſh, ſharp, and bitter, are (for the moſt part) more profitable than ſuch as are mild, and pleaſant* p.84.

37. *Thoſe perſons are not like to bring forth good fruits in old age, who labour not for them in the time of youth* p.86.

38. *Thoſe who do not act for God, they act againſt him* p.87.

39. *God expects greater returnes of duty from ſome perſons than from ſome others, and neglect thereof provokes God againſt them* p.88.

40. *It is not the multitude, nor exactneſſe of performance of duties, that God accepts, unleſſe there be ſincerity, and right ends in doing thereof* p.90.

41. *The ſmaleſt meaſure of true grace in any perſon can never be extinguiſhed, but will certainly grow up to perfection* p.92.

42. *God hath more diſhonour by the ſinnes of Profeſſors, than by the ſinnes of others* p.93.

43. *Converſion in youth is not ſo apparent as in elder yeares* p.95.

44. *The great perſons in the world, who are in Chriſt, are but few in number, in reſpect of the meaner ſort* p.96.

45. *Although beleivers are ſhaken by the winds of temptations, yet they cannot be overturned, becauſe they are fixed upon Chriſt* p.97.

46. *Sinfull thoughts, and motions in the ſoule are moſt eaſily ſuppreſt at their firſt riſing* p.98.

47. *The inſtructions of one Godly perſon, ſometimes, are effectuall (by the Spirit) to the implanting of many into Chriſt* p.99.

48. *Perſons ingrafted into Chriſt, do naturally bring forth good fruits* p.100.

49. *There are but a few Godly perſons in the world, in compariſon of the number of the wicked* p.102.

50. *The works of formall Hypocrites are (in many things) very like*

like the Works of true Chriſtians pag. 103.

51. *Some Perſons are wrought upon in part (in ſome things) like to thoſe that are ingrafted into Chriſt, who yet never attaine to be really united to him* 104.

52. *The meaneſt perſon in Chriſt, brings forth better fruits, than the moſt accompliſht unregenerate perſon in the World* 105.

53. *Chriſt is continually ready to communicate ſtrength, and refreſhings to his people, and all defects thereof are from themſelves* 106.

54. *By diligent uſe of the meanes of Grace, Chriſtians attaine great advantages, with through neglect (or ſlight uſing meanes) would be loſt.* 108.

55. *Frequent Acts in things Good or Evill, beget Habits, and make all ſuch works eaſy to us* 111.

56. *Afflictions, and whatſoever befalls the People of God, the ſame works advantage to them* 113.

57. *God (for the moſt part) uſeth meanes, and ordinary men, and meanes, for effecting of the greateſt works in the world* 114

58. *The Prayers, Sermons, Writings, Diſcourſe, and Works of ſome Godly men, are much more ſpirituall than of ſome others* 118.

59. *Regenerated perſons have three great enemies, one inward, and two outward, the Fleſh, the World, and the Devill* 119.

60. *The people of God in their converſion (for the moſt part) goe through many ſtraits, and difficulties* 121.

61. *When the People of God bring forth good fruits, God himſelfe doth praiſe, and commend them* 122.

62. *Perſons by Regeneration, have a great change wrought in them* 123.

63. *The ſeverall Gifts and Graces in believers, are wrought by the ſame ſpirit* 125.

64. *There are exceeding many, and great profits, and pleaſures found in the Church of God* 126.

65. *The Church of God is encompaſſed, and preſerved by God himſelfe* 129.

66. *When God doth purge a Nation, or place, from perſons, and things that are offenſive to him, and brings in his people, and Worſhip, inſtead thereof, this is an evident token that God intends to dwell there* 130.

67. *The free love, and care of God is as much towards his people*

in the meaneſt outward condition, as towards thoſe who are moſt eminent in the world pag. 136.

68. *Believers who daily walke with God, having the light of his countenance, and conſtant communion with him, ſuch are abundantly fruitfull.* 138.

69. *God doth not only engraft his people into Chriſt, but orders them in all other reſpects alſo, to make them abundantly fruitfull* 140.

70. *The graces of believers increaſe daily in ſtrength whereby they are more, and more able to reſiſt ſpirituall enemies* 142.

71. *Many perſons of a low ranke, and but of deſpiſed parts, do yet bring forth more profitable fruits than many others eminent in gifts and outward reſpects* 144

72. *God will not allow an idle perſon, but expects every one ſhould be profitable in his place* 146.

73. *The life of man is very uncertaine, ſome die in Childhood, others in youth, others in old age, and in the roome of theſe others ariſe* 148.

74. *According to mens Principles, ſuch are their actings; and their reward according to both* 149.

75. *Spirituall fruit-trees ingrafted into Chriſt, are many waies profitable in their generations* 152.

76. *The moſt ſpirituall actings of believers taſt of corrupt nature, which notwithſtanding are acceptable unto God* 154.

77. *There is a continuall combate betweene Grace and Nature, in every regenerate perſon, but grace prevailes* 155.

78. *Some believers are (by advantages) more fruitfull than others, and at ſome more than at other times* 156

79. *God beares with the failings, and imperfections of his people, and is ever ready to take notice of, and commend the good that is in them* 158.

80. *Trees of the Lords planting bring forth fruits ſeaſonably* 161.

81. *The godly are profitable not only one to another, but the wicked alſo fare the better for them* 163.

82. *When men are ſlow in the duties of obedience, God is patient towards them, & in the uſe of all good meanes waits for their fruitfulneſſe* 164.

83. *Unregenerate perſons (of themſelves) cannot come to Chriſt, nor bring forth one good fruit* 166.

84. *Some Chriſtians cheifly purſue ſome particular duties, belonging*

ing to them, and neglect others pag. 168.
85. While perſons remaine in an unregenerate ſtate, all the meanes of grace is unprofitable to them 170.
86. Chriſtians by walking holily, and fruitfully, they bring much honour to God, but if otherwiſe diſhonour 171.
87. The ſame things which are bleſſings to the Godly, are curſes to the wicked; becauſe of their different Principles 172.
88. The beſt of Gods Children are guiltie of many ſins, and infirmities in their converſations 174.
89. Carnall perſons are as forward, and zealous in the waies of ſin, as (uſually) the godly are in the waies of holineſſe 176.
90. The Conditions of the people of God are much different, yet God careth for them all 178.
91. True and faithfull Miniſters of the Goſpell, do diligently looke into the ſtate of their people, and deale with them accordingly 179.
92. God diſcovereth a ſpeciall care of, and love unto thoſe of his people, whoſe Judgment and waies concurre with his deſigne in their generation 183.
93. God is a long time in calling the Gentiles; and implanting them into Chriſt, according to his purpoſe and promiſes 187.
94. Externall Uniformity in the Churches of Chriſt, is of ſmall accompt with him, in reſpect of Unity and ſpirituall worſhip 191.
95. God (many times) makes uſe of wicked, and unregenerate perſons, for the preſervation, and good of his owne children 197.
96. God (in his infinite Wiſdome, and goodneſſe) obſerves the fitteſt times, in all his diſpenſations towards his people 199.
97. Jeſus Chriſt gives forth as conſtant a ſupply of all grace to the meaneſt of his people, as to thoſe who are moſt eminent 201.
98. The people of God bring glory to him, profit, and edification to the body of Chriſt in divers reſpects; according to the diverſity of the Gifts, Graces, and operations of the ſpirit of God in them 202.
99. There is a continuall ſecret ſupply of ſtrength from Chriſt to every believer in time of deſertion, and temptation; to preſerve them from totall falling away 205.
100. True Chriſtians do communicate of their good things, as freely to the poore as to the rich 207.

THE SPIRITUALL USE OF A GARDEN of FRUIT-TREES.

The first Observation in Nature.

THE *Husbandman makes choice of what wild Plants he pleaseth, to bring into his Orchards there to Graft, and order to fruit-bearing from yeare to yeare. He leaves other plants in the Woods and waste grounds, he lets them alone, and meddles not with them, but takes and leaves these, or those, as pleaseth himselfe.*

This is a *Similitude* of the State of *Spirituall Fruit-trees*, and shadowes out unto us this *Proposition*.

That God from all eternity made choice of what Plants he pleased, to plant in his Garden the Church, and refused others.

Spirituall Proposition Shadowed.

God in his eternall decree chose some persons, and refused others, as his word clearely manifests: he chose some wild plants (here, and there a few) to plant in his Orchard, to order to fruit-bearing, and let others alone to grow wild, and bring forth their naturall fruits, and this upon his own *free will and pleasure*, without

out any foreſight of *faith, repentance, good works*, or any thing in us: This the Apoſtle ſhews Eph. 1, 4. *He hath choſen us in him before the foundation of the world*: Verſ: 5. *according to the good pleaſure of his will*: before they had done good or evill, Rom. 9. 13. *I have loved Jacob, and hated Eſau.* and Jo. 13. 18. *I know whom I have choſen.*

And our Saviour tells us, Joh. 15. 16. *I have choſen you, and ordained you, that ye ſhould go, and bring forth fruit, and that your fruit ſhould remaine.*

The Husbandman lets other Plants alone to grow wild, without the wall of his Orchard. Many wicked men, and women in the world which were paſſed by in his decree, and therefore are not brought into his Church, nor Ingrafted into Chriſt, who (in their generations) bring forth ſower, bitter, and poyſonous fruits; Rom. 9. 18. *He hath mercy on whom he will have mercy, and whom he will he hardneth.* That is: He giveth grace to thoſe whom he hath *choſen*, and denies it to others, leaving them to themſelves.

Uſe. Eſay. 61. 3. The Conſideration of this ſhould be a ſtrong and continuall motive to all thoſe who have made their *Calling, and Election ſure* (being perſwaded upon good grounds that they are Trees of righteouſneſſe of the Lords Planting) to praiſe and admire the free grace of God, who hath choſen them to be his adopted children, *ingrafting them into Chriſt, and planting them in his Garden*, to bring forth pleaſant fruits to himſelfe.

We were all of us *wild Plants*, as bad by nature as the worſt in the world, and God hath made *choice of us, and left others*: How ſhould this make us admire his rich, and free grace in Chriſt to us, and to ſhew forth his praiſe in our Converſations? The *Apoſtle* tells us this is the very end wherefore we are *Choſen*: 1 Pet. 2. 9. *Yee are a choſen Generation, a Royall Prieſthood, an holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſſe into his marvelous light.*

There was no *moving Cauſe* why the myſticall Husbandman ſhould make *Choice* of us rather than of others, as there is of *materiall Plants*: The Husbandman looks upon their *ſtraightneſſe*, and fitneſſe in other reſpects (it may be) wherefore *he* chuſeth them

them before others. But the myſticall Husbandman hath all the *grounds and Cauſes of choice* within himſelfe, *Eph.*1.5. *according to the good pleaſure of his will.*

Let this therefore teach us, and ſtirre us up to bring forth all good fruits unto him in abundance, who hath ſo abounded in love, and mercy towards us, and hath let out his *free grace* in *chuſing* of us. And although we cannot recompence the *Huſbandman*, or make him the richer by our fruits, yet we may pleaſe him, and honour him thereby. *Herein is my Father glorified, that ye beare much fruit,* Joh, 15.2. 2. *Uſe.*

The ſecond Obſervation in Nature.

THe Husbandman doth order his young fruit-trees with more tenderneſſe, and gentleneſſe, then ſuch as are ſtrong, and well-growne trees, becauſe ſuch (while they are ſmall, and tender) are in more danger of breaking, and bruſing, and other hurts, then they are afterwards. So that beſides the great Wall, or Common fence about the Orchard, he makes a more ſpeciall fence, with Buſhes, Stakes, or the like, about each of them, and gives them more choice nouriſhment, by often watring them with good water that they may grow, and come on the faſter.

This is another *Similitude*, and ſhadowes out unto us this *Propoſition*.

That the diſpenſations of God towards weak Chriſtians, are more gentle, then towards ſuch as are grown ſtrong. *Propoſition Shadowed.*

The myſticall Husbandman hath *Plants* of ſeverall degrees, and ages, in his *Nurſery and Orchard*, and according to their capacities he dealeth with them: there are *Children, Young men, and Fathers* in Gods Family, 1 *Joh.*2.12,13,14. the Children are ordered with more *tenderneſſe*, than the *elder ſort*, Eſay. 40. 11. *He ſhall gather the Lambs in his Armes, and carry them in his boſome, and ſhall gently lead thoſe that are with young.* He uſeth them *gently*, with great *tenderneſſe*. So againe, Hoſ.11.1,3. *When Iſrael was a*

child I loved him, Verſ. 3. *I taught Ephraim alſo to goe, taking him by the Arms, I drew them with cords of a man, with Bands of Love, I was to them as they that take off the Yoke from the Jawes, and I laid meat unto them.* God uſed them as a loving *Father* his children, or as a tender *Nurſe* uſeth her young infant. He gives them *Milke while they are Babes, and ſtronger meat when they are better growne*, as we ſee 1 Cor. 3. 2. *I fed you with Milke, and not with Meat, for hitherto ye were not able to beare it.* Heb. 5. 14. *Strong meat belongeth to them that are of full age.*

So alſo God in correcting his *weake children*, dealeth with them according to their ſtrength, as is made out in that *Similitude* Eſay: 28. 27. of the Husbandmans dealing with his *Corne. The Fetches are not threſhed with a threſhing inſtrument, neither is a Cart-wheele turned upon the Cummin, but the Fetches are beaten out with a ſtaffe, and the Cummin with a rod.*

1. *Uſe.* This is a ground of great comfort to weake, and doubting ſoules, God as a tender Father cheriſheth and nouriſheth the beginnings of grace in them, he will not deale *roughly and harſhly*, but *gently* with them; He will not *quench the ſmoking flax, nor breake the bruiſed Reede*; but improve, and nouriſh *weake beginnings is his children. Eſay.* 42. 3. *even as a Nurſe cheriſheth her children.* 1 *Theſ.* 2. 7. that they may increaſe towards perfection.

2 *Uſe.* Let us learne to imitate God in this thing, to help, and encourage thoſe that are *weake*, in all good beginnings: Rom. 15. 1. Such as are *ſtrong, ought to beare with the infirmities of the weake*, And to *comfort the feeble minded, and to ſupport the weake*, 1 *Theſ.* 5. 14.

The third Obſervation in Nature.

There are many wild Fruit-trees in the Woods, Waſte grounds, and hedges, that beare faire, and beautifull fruits to looke upon, both for bulke and colour, and yet are very harſh, ſower, unpleaſant fruits; the husbandman takes no delight to eat of them, although they

they are uſefull for ſome other purpoſes; theſe are but Wild un-grafted trees, and their fruits are accordingly.

This is another *Similitude*, and ſhadowes forth unto us, That,

Many Spirituall Fruit-trees bring forth faire, and ſpecious fruits to obſervation, which yet are unpleaſant to the Husbandman. *Propoſition Shadowed.*

There are very many men in the world, being eminent in *Learning, Gifts*, and *Parts*, who can performe many workes very exactly, they can *Pray, Preach, and compoſe Workes, &c.* and theſe things to the Obſervation of moſt, very excellently, gaining thereby great *commendations* from many, and (it may be) *admiration* from ſome, and yet *theſe very Fruits, to the taſte of the Husbandman, are very bitter and unpleaſant*, though they may be ſome way ſerviceable, and uſefull to his *Children, and ſervants*, yet be himſelfe, is not delighted with them, becauſe they are from *ungrafted trees*, ſuch as are *wild and Corrupt by Nature*, the *Principle* from which they proceed is *Corrupt*, and that makes the *fruits* corrupt.

Who did workes to the obſervation of men, more *faire and ſpecious*, then the *Phariſes*? and yet theſe their fruits were ſtarke naught: they were but *painted fruits*, faire to a carnall eye without any good *taſt or reliſh: Luk.* 16.15. *Lu.* 11.39.

Let none content themſelves with *outward performances* in the worſhip of God, though never ſo *faire, and unreproveable* to the eye of men, but looke to the *Principles*, to the *frame of the ſpirit*, to the *ſpring*, from which any workes flow, and examine whether they be ſtreames from the *Divine Nature*, or from common gifts and parts in the ſoule, whether they be ſhoots ſpringing from the *Spirit of Chriſt*, as from the *Roote*, or from a Naturall Principle, drawne out by ſome *externall Cauſes*, and ſelfe ends; for though they are never ſo plauſible and beautifull in the eyes of men, they may be deformed in the eyes of God, and *fruits* altogether unpleaſant to him;

1 *Uſe.*

Many things that are highly eſteemed among men, are abominations in the ſight of God: Luk. 16.15.

This

1. *Uſe.* This may ſerve to pull downe the high conceipts which carnall and unregenerate men have of themſelves, becauſe of their *Gifts* and *Parts*, their great and famous actings in the world: did they but ſee, and had they hearts to underſtand, and conſider that bitter and poyſonous Roote, *Originall corruption*, which ſtaines, and ſpoyles all their Fruits, their high conceipts of themſelves, and their Actings, would be much abated.

They are but *apples of Sodome*, *Splendida peccata*, glorious ſinnes for while the *Tree is corrupt*, the *fruit* is ſo, Math. 7. 18.

The fourth Obſervation in Nature.

WE find by Experience That Grafts, and ſtocks joyned togeth of contrary, or much different Natures, will not grow, thrive together; if they be joyned in Grafting, either the Graft grow not at all, or elſe very poorely, and weakly, and in a few yeares decay and dies; But if the kinds of Trees are joyned together according Rules of Nature, and Art, then they thrive together vigorouſly, beare fruits plentifully.

This is another *Similitude* of the ſtate of Spirituall Fruitfu and ſhadowes out unto us this *Propoſition*, which alſo concurr with the word, and experience.

Propoſition Shadowed. *That perſons joyned in any relation, they have comfort, or affliction gether according to their Natures.*

This is certaine, in *Nature*, *Morality*, and *Divinity*, That *much as things differ in their Natures one from another, ſo great the degree of diſlike one of another: And ſo neere as they are in the Natures, and properties, ſo great is the degree of complacency love, one of another. Likeneſſe is both the Cauſe, and the Bond Love.*

This is ſeene in all viſible Creatures, many Inſtances might eaſily be brought to ſhew it. *Likeneſſe in Natures, Manners, ſtomes*, begets *Love*, and diſtance in theſe cauſeth *diſlike*, and ſometim

ſometimes *Hatred*. 2 Cor. 6. 14. *What Fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what Communion hath light with darkneſſe &c?* which *Queſtions* include *Poſitions*.

This ſhould teach all who intend to enter into the ſtate of *Marriage*, to looke well to their choice, that it be upon good grounds, and not for worldly advantages in the firſt place, as moſt doe, and match a *Soule to the Earth*, between which there's no *likeneſſe*, nor proportion: Neither are they to looke ſo much at *likeneſſe* in the more low, and inferior reſpects, as *Perſon, age, birth, friends, Riches, &c.* (though care is to be had in theſe) as to that *great likeneſſe*, in *Natures, Manners, Habits*, and *Principles of the Mind*, for theſe are the *ſprings, and the tyes of Love*, therefore *be not unequally yoked together* 2 Cor. 6. 14. The ſad experience of many thouſands may be a ſufficient warning to others. 1 *Uſe.*

If that *Love* flowes according to the *likeneſſe of natures*, then let this teach us to ſtrive for *increaſe of Grace*, to have the *Image of God* more and more renewed, and drawn more lively upon our ſoules, becauſe the *more like* we are to *God*, by having his *Image*, in the *Graces of his Spirit*, the more ſhall we find the love of God towards us, and the more will our *Love* be towards God: the ſtreame of the love of God will flow more ſtrongly into the ſoule, which will be *Rivers of pleaſure* unto it: *God* will then *delight* in the ſoule, and the *Soule* will then *delight in God*, and this Communion will be heaven upon earth. 2 *Uſe.*

The fifth Obſervation in Nature.

THe husbandman is carefull to Engraft his Trees while they are young he then formes, and faſhions them by Pruning, and ordering of them; for he knowes when they are growen ſtrong, and bigge Trees, theſe workes cannot be done ſo eaſily, if at all it be poſſible, therefore he ſets about them while they are young-trees.

This

This is another *Similitude* of the ſtate of *Myſticall Fruit-trees*, and holds forth unto us this *Propoſition*.

Propoſition ſhadowed. *That God calls his people (for the moſt part) in Youth, and very rarely when they are old.*

It is obſerved by *Experience*, That God worketh that great worke of Repentance, and Converſion of a ſinner, from darkeneſſe to light before old age, *generally*, and for the moſt part: Moſt commonly *in youth*, or *full ſtrength*.

How ſeldome has it beene ſeene that an old perſon turnes to God, having ſerved *Sathan*, and his luſts all his youth, and time, till *old age*.

God forbid that *I* ſhould limit the boundles, and infinite Mercies of God, but may it not be ſaid in this Caſe, as of a Rich man, his difficulty of being ſaved: Matth. 19. 24. *It is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdome of God.*

O how hard is it for an old habituated ſinner, to turne to God, and forſake his *old waies*, and cuſtomes.

Such are ſetled on their Lees, and frozen in their dreggs, and are paſt feeling, their hearts are hardened, and conſciences ſeared with a hot Iron, *Cuſtome in ſinne*, hath deprived them of all ſence of ſinning, *they cannot ceaſe from ſinne*, 2 Pet. 2. 14. As ſoone may the Blackmore change his skinne, or the Leopard his ſpots, as *old cuſtomary ſinners* learne to doe well, Jer. 13-23.

They being *old ungrafted Trees*, growing upon the *ſtock of corrupt Nature*, its a thouſand to one but they ſhall grow there, until the *Axe* be laid unto their roots to cut them downe, and they be caſt into the fire, not to be conſumed, but to burne for ever.

God gives men warning before hand, and tells them he will not accept of them hereafter, though they knocke at the *Gate of Mercy*, it ſhall be ſhut againſt them, if they will not now accept of Mercy. Prov. 1. 24, 25. *Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded &c: ye ſhall call, but I will not anſwer, I will laugh at your calamity,* and

mock when your feare cometh &c. The ſinner being an hundred yeares old ſhall be accurſed, Eſay. 65. 20.

This cals to all *Spirituall young Plants,* to labour (by all poſſible meanes) to get this worke of *Engrafting into Chriſt,* performed *Now in their youth.* Now to be willing to be under the diſcipline of the husbandman, who offers, and deſires to forme, and faſhion their minds, according to the ſhape, and Mould of his holy word. Now therefore hearken to his voyce while it is called to day, *leſt ye be hardened through the deceitfulneſſe of ſinne,* Heb. 3.13. The worke (as to us) is more eaſily done *Now in youth,* then it will be hereafter; The Twiggs of the corrupt ſtock of ſinfull Nature, are yet but *ſmall,* and *ſlender,* and will more eaſily be cut off, then when they are grown *old, and ſtrong.* The Minde will bow, and bend more eaſily *in youth,* to the Rules of the husbandman, then it will hereafter.

1 *Uſe.*

Udum & molle lutum es; nunc, nunc properandus & acri Fingendus ſine fine rota. Perſ. ſat. 3.

Things are learned *in time of youth,* with eaſe, which in old age are difficult, or impoſſible. There is an impoſſibility (in reſpect of the Lawes of nature, of altering the habits (in time of old age) either of *Body, or Mind.*

Its true: With God all things are poſſible, but we are to expect the uſuall and ordinary dealings of God, and not to neglect the *meeteſt ſeaſons, and meanes,* for effecting our greateſt work, in hope that God will doe it in the *moſt difficult times,* becauſe all things are alike eaſie to him.

Quo ſemel eſt imbuta recens ſervabit odorem teſta diu. Hor.

Now becauſe this is a thing of infinite, & everlaſting conſequence, and of greateſt importance (of all other things whatſoever) to us; And that all may be ſtirred up to ſeeke after this *one neceſſary thing,* to be engrafted into Chriſt, *in time of Youth,* I will lay downe a few *Conſiderations* as *motives* to it.

1. The great Lord of Heaven and Earth, that gave us *a being,* our *breath,* our time, all that we have, he requires our *youth* to himſelfe, and commands every one to give their firſt, and their full ſtrength to him, he would have their *Virgin Love,* before they be vitiated, and defloured by the Creature, Eccl. 12.1. *Remember now thy Creator in the daies of thy Youth,* while *the evill daies come not.* As under the Law God commanded them to offer in ſacrifice *Young Creatures, Bullocks, Rammes, and Lambs of a yeare old, young Pigeons, &c.* And the *Levites* (being his portion) muſt be nom-

1 *Conſideration. Gods Command.*

bred from a *Month old*, and upwards, to ſignifie to us under the Goſpell, that God requires the beginning of our ſtrength in his ſervice, *Mica* 7.1. *My ſoule deſireth the firſt ripe fruits.*

2 *Conſideration.* *Uncertainty of Gods call, or acceptance afterwards.*

2. If *Youth* ſlight God, and refuſe to harken to his call, and command, it is uncertaine whether he will call them afterwards, 2 *Tim.* 2.25. *If God peradventure will give them Repentance;* He that calls to men, *to day if you will heare his voice*, hath not ſaid, *to morrow*, or *hereafter* I will call againe: Nay God hath ſaid the contrary. Prov. 1. 24. *Becauſe I have called, and ye refuſed: I have ſtretched out my hand, and no man regarded &c. I alſo will laugh at your calamity, and will mock when your feare cometh.*

3 *Conſid. Difficulty and bitterneſſe, of Repentance if delayed.*

3. The longer the worke of *converſion and ingrafting* into Chriſt is delayed, the more difficult the worke will be, it is more eaſie *in youth*, then it will be afterwards. While the *Twiggs and ſprouts of corruption* are but *young* and ſlender, they are more eaſily cut off, bowed downe, or kept under, then they can be when they are growne *old, hard, and ſtrong*. Who can bend an *old ſtrong tree*? how hard is it to roote up a tree of many yeares growth, and that in a great and firme Rock? Such are the *ſprouts of corruption in the root or rock of corrupt nature*. The oftener ſinnes are repeated, the deeper impreſſions they make in the conſcience, although ſmall in themſelves, *Gutta cavat lapidem, non vi, ſed ſæpe cadendo.*

Light, and ſmall drops of water, falling often make an impreſſion, even in a ſtone: What then will *many great, crimſon, and ſcarlet ſinnes* doe? *Many youthfull ſinnes of a high nature, break the bones in repentance.*

4 *Conſid. Shame of coming in ſo late.*

4. Though it be not a *ſhame* to come to God *in old age*, yet its a ſhame for a man that he came no ſooner. Is it not a ſhame for a Souldier to runne from his Commander, and fight againſt him all his *youthfull time*, while he hath ſtrength, and abilities, and to come in *old age* (when he is lame and decrepite) and offer his ſervice? Is it not a *ſhame* for a man to give his ſtrength, and marrow to the Devill, and offer the dry bones to God?

What a ſhame is it for a man to begin to learne his Letters, and to ſpell at ſpectacle yeares? To offer the *blind, the lame, and the ſick, in ſacrifice, will it be accepted?* Mal. 1, 8. *Offer it now unto thy Governour,*

Governour. Will he be pleased with thee, or accept thy person, saith the Lord of Hosts?

5. Such as hearken unto Gods call *early, and in the spring of their yeares*, have usually most honour from God, and clearer manifestations of his love than others: such who give God their *spring time*, their *Virgin yeares*, they usually know more of the minde of God, and of the *Love of God* than others. *Samuel* was called of a *Child*, 1 Sam. 3. and gave God his *spring time*, and God manifested himselfe *evidently* to him, he had *many and cleare manifestations of the love of God.* 5 *Consider. Clearer evidences of the love of God.* 1

The *Prophet Jeremy, Ch.* 1. 6. was called and sanctified from the womb, and God revealed *clearly his love to him*, and care of him; he became a great Prophet, *and intimately acquainted with God.* 2

God wrought upon the spirit of *Joseph*, and ingrafted him while he was but a *young twigg*, when he was but *seaventeene yeares old*, he brought forth good fruit, for he could not endure the the ill doings of his brethren, but told his father of it, *Gen.* 37. 2. And we know what a darling *Joseph* was, not only to his earthly father, but also to his heavenly father, who honoured him more then all his brethren, and revealed many *great secrets* unto him. He had not only *tasts, and draughts* of the love of God; but rather *streames and rivers* of it flowed in upon him all his life time. 3

Obadiah, a man recorded in Scripture for one fearing God, and that *from his youth*, he was a choice, and singular man in his daies, he feared the Lord *greatly*, 1 *King.* 18 12. And the love of God towards him was seene in his love to God and his people in a time of great danger, in preserving, and feeding of them: for none can shew forth *cleare evidences of the love of God*, but those who are *greatly belov'd of God.* 4

The *Prophet Daniel* was a *Young man*, when he began to feare God, *Dan.* 1. and God shewed him manifold *cleare evidences of his love:* God gave him *knowledge and skill in all Learning, and wisdome, and in all visions, and dreames, vers.* 17. He had *cleare* revealations of the love of God in his *Prayers*, and *Praises* to God, immediately by his spirit, and mediately by an Angell, who was sent 5

to tell him that his prayers were heard, and that he was a man *greatly beloved*.

6 The holy *Prophet David*, of *a young Twig was ingrafted into Chriſt*: and he made God his truſt *from his youth*, Pſ. 71.5, Being taught of God *from his youth*, verſ. 17. and thereby made a man *after Gods own heart*: And whoever had ſweeter communion with God (and conſequently *clearer evidences of his Love*) then he expreſſeth in his *Pſalmes*.

7 How great a Prophet was *Iohn the Baptiſt*, who was filled with the Holy Ghoſt, and ſanctified *from the womb*, a greater Prophet was never borne than he, *Luk.*1.15.

8 *Iohn the beloved Diſciple*, began to follow Chriſt *Early in his youth*; and Chriſt revealed *ſecrets* to him more immediately than to the reſt of the Diſciples. *He leaned on his breaſt, and lay in his boſome*, he attained to a *full aſſurance of the love of God* (which is the *Conſideration* I here hold forth) it is frequent in his *Epiſtles*, 1Joh.4.13,14. & 5,19,20. 1Joh.3.14,24. *We know we are of* God, *We know we are in him, we know we are tranſlated from death to life, &c.* We *know*, we *know*, we *know*, many ſuch paſſages of *aſſurance* he mentions.

If Chriſtians deſire to enter into Heaven, while they are on earth, this is the way, even to get into Chriſt *early, as ſoone as may be*.

So we ſee ſuch as are *Ingrafted into Chriſt, while they are young the love of* God *is more clearely, and evidently diſcovered to them, and ſecrets from* God, *are revealed to them* (*uſually*) *more than to others*.

6 *Conſiderat.* *Greater meaſures of grace and glory.* And laſtly: Such as are *I*ngrafted into Chriſt *early, in the ſpring of their yeares*, Such commonly attaine *large growths, and meaſures of grace*, if they live long, and enjoy meanes, and helps ſuitable: A ſmall meaſure of grace, though but as much as a *graine of Muſtard ſeede*, If a man begin with it betime, and husband it well, according to the Counſell, and wiſdome of the ſpirit, will improve, and grow in many yeares, *to a large meaſure, their Brook will become a River, and their River will become a Sea*.

Every *Act of grace* adds ſomething to the *habit*, ſo that the *habits of grace* are mightily confirmed by their *frequent operations*. Such when they come to be *old Diſciples, ſtrong men in Chriſt, fathers*, they have *ſtrong conſolation, full aſſurance*. Their graces increaſe

increaſe from *ſtrength to ſtrength, from glory to glory, by the ſpirit of the Lord.* 2Cor.3.18.

And the more their *Afflictions* abound, the more are their *graces encreaſed*, being improved by the ſpirit of God: and conſequently the *greater glory* is laid up for them in the life to come, 2 *Cor.* 4.17.

Now let it be conſidered. What infinite advantages ariſe to a Chriſtian by E*arly beginnings*, and ſetting forward in the waies of God *betime*; the *Priviledges* are exceeding *great*, and *many*.

Theſe things may be great *Encouragements* to all *young Plants* to labour for them.

The ſixt Obſervation in Nature.

WE know at the end of Sommer (the ſunnes influences being withdrawne in a great meaſure) Fruit-trees ceaſe growing; their fruits, and Leaves fall off and decay, & during the time of winter, are ſhaken with winds, pinched with Froſts, and cold weather, & ſeeme (to thoſe that cannot well judg of them) to be even as dead, which yet when the ſpring of the yeare comes, the ſpirit, and ſap (that is naturally exiſting in them all winter) is refreſhed againe by the heat of the ſunne that then approaches: the branches againe begin to bud, and by new ſupplies from the Roote grow forth, and bare ſtore of wholſome fruits.

This is another *Similitude*, and ſhadowes out unto us this *Propoſition*. (VVhich alſo concurres with the word, and experience.) That

When the ſpirit of God withdrawes, then myſticall fruit-trees ceaſe growing, their leaves, and Fruits fall, and they indure ſore conflicts for a time, but at the returne of the ſpirit, they are reſtored to former comforts, with advantage. *Propoſition ſhadowed.*

As the *ſun* is the *efficient cauſe* of life, and growth *in naturall fruit trees*, and all Vegetables, ſo is the *ſpirit of God* the *efficient cauſe* of motion, and growth in all *ſpirituall fruit-trees*; while the ſpirit is ſenſibly preſent, and works in the ſoule, there is *motion & growth, budding, bloſſoming, and bearing fruits*: but when the ſpirit withholds, and withdrawes, when this ſunne goes afar off, (as to his ſenſible workings, and effects) and hides his face, then the *fruit-trees* are at a ſtand, and have no power in themſelves to grow, or beare fruits. The Lord is a *Sun* unto his people, *Pſ.* 84. 11. and the face of this ſun is ſometimes clouded, and hid from them, and is as if he were afar off, *Eſa.* 54. 7. *For a ſmall moment have I hid my face.*

The Church complaines in the time of this ſpirituall winter, *Cant.* 5. 6. *My beloved had withdrawne himſelfe and was gone.* When this *Sun* is afar off, and clouded, then followes a dark, and gloomy time: *Lam.* 3. 1. *I am the man that have ſeen affliction by the rod of his wrath: he hath led me, and brought me into darkneſſe, and not into light. I remembred God, and was troubled, I complained, and my ſpirit was overwhelmed, Pſ.* 88. 16. *Thy fierce wrath goeth over me, thy terrors have cut me off. Pſ.* 38. 8. The *Church* in this *long, and ſharp winter* (the ſun being a far off) complaineth bitterly, and is almoſt in diſpaire, *Eſay.* 49. 14.

This is a wofull ſtate, the greateſt of all miſeries on this ſide *Hell*, even the want of the light of Gods countenance to him that hath ſenſibly enjoyed it a long time together, and inſtead thereof to have the *terrors of God* fight againſt him, and make immediate impreſſions upon the ſoule; yet ſo it is with ſome of the ſervants of God for a time.

Former *Evidences* are then of no more ſtrength, than the ſtrength of *meat and drink* is to the body, after a long time of *faſting*, when the body hath beene ſhut up in priſon, and almoſt ſtarv'd for want of foode.

Its true indeed: *former Evidences* might ſomething uphold in the ſenſe of preſent diſtreſſe, if the ſoule were ſure they were *undoubtedly true, and ſound*; becauſe we know true grace once received cannot be loſt: but there lies the doubt, and the ground of feare, and diſtruſt, he calls *all former Evidences* into queſtion, and perhaps (at ſome times) concludes againſt himſelfe, that all are nothing, becauſe of preſent feelings of the contrary.

I

I know a man who (about Ten yeares agoe) was caſt under *this Temptation*, and had Experience of this woefull ſtate, and condition; he lay in it for the ſpace of *Seventeene or Eighteene Months*, or thereabouts.

Having early, in his youth (even the firſt houre of the day) paſſed through the pangs of the *new birth, and ſpirit of bondage*, & afterwards enabled to lay hold on Chriſt by faith, and by degrees, got up to a comfortable well grounded confidence of the love of God in Chriſt, wherein he walked chearefully many yeares together, yet afterwards (even about the middle of the day, according to the Prophets computation Pſalm. 90. 10.) the Sun was clouded, and the *ſpirit, and ſap* ſuſpended, ſo that (by degrees) he loſt not only the *ſenſe of the light of Gods countenance* towards him, and the *light of the graces of his ſpirit*, but queſtioned all his *former Evidences* of his intereſt in Chriſt, and (eſpetially at ſome times) even gave all for loſt.

And notwithſtanding the dayly uſe of all ſpirituall meanes, he ſtill fell lower and lower, more and more feares and terrors increaſed in him, which were made more ſharpe and heavy, by many *outward afflictions, great croſſes, and diſappointments* at the ſame time, which befell him in reference to his *body, name, outward eſtate, Calling, friends, and relations*, every one of which was a ſore affliction, ſingle and of it ſelfe; notwithſtanding all came upon him in a ſhort ſpace, and that not long after great (and more then ordinary) *ſpirituall comforts, & evidences of the love of God in Chriſt*: which though they might have beene ſome ground to have upheld the ſoule from ſinking ſo low, yet by degrees, were all weake and of no power to uphold, amidſt ſuch a throng, and preſent ſenſe of heavy, and laſting Temptations as were upon both his *inward, and outward man*, but by reaſon thereof the immediate ſucceeding *deſertion* was the *more ſenſible*, and took the deeper impreſſion: As a man that falls ſuddenly from a high and eminent Condition of outward comforts, into great miſery, and want, the ſenſe of his preſent miſery, *is therefore* the more preſſing.

In this *ſad and darke time*, he laboured (by *Prayer, Faſting, help of freinds*, and all waies of humbling himſelfe) to get comfort, and ſupport, but ſtill it was hid from him, he was (by degrees) caſt downe very low, and brought even to deſpair, in-ſomuch that

that at ſome times, through the violence of Temptations, and ap-
prehenſions of the abſence, and loſſe of God, he cryed out, & roared
as a man in torment of body, that had had ſome, diſeaſe, or burning
in his Bowels: At ſome times when he heard the *Word preached*,
ſuch *terrors* ſeaſed upon him, that he had no reſt, neither in body
nor mind; he could neither ſit ſtill, nor ſtand ſtill, nor reſt in any
poſture, fearefull injections thronged in upon him, and ſuch woe-
full apprehenſions of an undone Condition, were, at thoſe ſeaſons
eſpecially, repreſented to the mind, that he was not able to
expreſſe the horror of them.

And after a certaine time of the abſence of the *Spirit*, in the free-
ling workings of it, and ſence of the *graces*; *Corruptions*, at ſome-
times more eſpecially, grew ſtrong, *Paſſions and murmurings* againſt
the righteous proceedings of God with him (and *Corruptions* alſo
of other Natures) brake forth from time to time, which were a
ſting to all other Miſeries that befell him, and which were, being
improved, and ſtrongly ſet on by Sathan againſt him, grounds and
foundations of the moſt fearfull apprehenſions that came into
his minde. The enemy pleading it againſt him, and that from
many grounds of *Scripture miſapplyed, that no child of God did
ever fall into the like, and labouring to perſwade him that no one
guilty of the like ſhould poſſibly ever recover out of ſuch a
ſtate.

*Such as theſe, *Heb.* 6. 4. *It is impoſſible for theſe who were once enlightned, &c.* and 2 Pet. 2. 20. *The later end is worſe with them then the beginning.*

This was *a long and tedious Winter*, in which ſeldome any *ſunne*
or ſtarrs appeared to him, and then but dimly, and ſoone clouded
againe: the ſoule was, for the moſt part, filled with ſtormes
and tempeſts, ſad apprehenſions of many *preſent evils*, and fears
of *more, and* greater to come upon him: The particular paſſages
of which *Condition*, might be related at large, were it convenient.

But the Lord hath ſaid, *he will not contend for ever, neither*
will he be alwaies wrath, leſt the ſpirit faile before him: He corrects him in
meaſure. At length *the ſun of righteouſneſſe began to ariſe with*
healing in his wings, and to caſt ſome beames of light into his
darke ſoule, which increaſed more and more unto the perfect day.
As he fell by degrees, ſo by little and little, after a time, in
the uſe of meanes, he was raiſed up againe, and reſtored to
former comforts, with great and many additions and advan-
tages.

Th

The Lord put a new ſong into his Mouth, even praiſes and thankſgivings unto his God; Let the father of mercies and the God of all Comforts be for ever praiſed, *for he comforteth thoſe that are caſt downe, when they cry unto him in their troubles, he delivereth them out of their diſtreſſe, he bringeth them out of darkneſſe, and out of the ſhadow of death, and breaketh their bonds aſunder.*

O that men would therefore praiſe the Lord for his goodneſſe, and declare the wonders that he doth for the Children of men.

Now therefore: Seeing that *a Winter of deſertion* may come; Let us wiſely prepare againſt it, *by giving all diligence to make our Calling and Election ſure*, 2 Pet. 1. 10. *To lay up Treaſures in heaven.* Now in the time of *plenty*, to ſtore up againſt a time of *famine*, to gather now in *Summer* againſt a ſpending time in *Winter*: Now to gather *Evidences, and ſure grounds of the unchangeable love of God towards us*, to make ſure of our *intereſt in Chriſt*, that ſo we may be able *to fight, and conquer, and to ſtand in the evill day, and having done all to ſtand*, Eph. 6. 13. 1 *Uſe.*

This alſo may comfort all thoſe that are in *this caſe*, who find that the *Sunne* is withdrawne, and gone a far off: Let them (in the uſe of all good meanes) *wait and tarry the Lords leaſure*, he will certainly come in his time, *Eſay.* 50. 10. *Whoſo walketh in darkneſſe and hath no light, let him truſt in the name of the Lord, and ſtay himſelfe upon his God; for the Sunne* will againe ſhine *forth* and refreſh ſuch a ſoule, and though comfort and deliverance tarry, *yet wait for it, it will ſurely come, it will not tarry*, Hab. 2. 3. 2 *Uſe.*

The *word, and promiſes*, and the *Experiences* of performance to others, are ſure grounds of hope; *Eſa.* 54. 7. *for a ſmall moment have I forſaken thee, but with great mercies will I gather thee, in a little wrath I hid my face from thee for a moment, but with everlaſting kindneſſe will I have mercy on thee, ſaith the Lord thy Redeemer.*

The time is at hand when it ſhall be ſaid to theſe *weather beaten fruit-trees, the winter is paſt, the raine is over, and gone, the Figtree putteth forth her greene figgs, the Vines with the tender Grape, give a good ſmell*, Cant. 2. 11, 13.

Then ſhall they *Bud, and bloſſome*, and bring forth abundance of fruits pleaſant to the husbandman, And ſhall ſay unto him,

Let my beloved come into his Garden, and eat his pleaſant fruits, Cant. 4. 15.

They ſhall dayly bring forth the *fruits* of *Praiſe, Love, and obedience* which he will like, and accept of.

The ſeventh Obſervation in Nature.

FRuit-trees that bring forth the faireſt and moſt beautifull bloſſomes, Leaves, and ſhootes, they (uſually) bring forth the fewiſt, and leaſt fruits; becauſe where Nature is intent, and vigorouſly preſſing to doe one worke (ſpending its ſtrength there) it is at the ſame time, weak about other workes: but diſtinct, and ſeverall works of Nature, in moderate and remiſſe degrees, are all promoted at the ſame time.

This is another *Similitude*, &c: whence we learne; that,

Propoſition ſhadowed. *Generally thoſe perſons who are exceſſive, and moſt curious about the Formes of duties, have leaſt of the power of godlineſſe:*

There are ſome who (wanting ſincerity) lay out their thoughts, and endeavours about the *outſide of duties*, they will be as forward, it may be, as any, about the *externall parts* of worſhip, who have nothing of the *truth of Grace* in them: Much *formality*, little, or no *ſincerity*.

The *Phariſes* were exceſſively careſull about the *outſide of Gods worſhip*: *Mat.* 6. 2. 5. 16. *In Preaching, Praying, faſting, giving Almes* &c. their care was mainly to make cleane the *outſide*, to carry things faitly *to the world*, that they might have the praiſe of men: *broad Phylacteries, long Prayers, exactneſſe in tithing Mynt, Anis, & Cummin, Strictneſſe in obſerving the Sabbath, and outward Ceremonies*, but where was *ſincerity* all this while? they had the *forme*, but wanted the *power of godlineſſe*. Theſe were but *Leaves, buds, or bloſſomes*, but no *Fruits*, they were not profitable to them,

as

as to Eternall advantages. Mat. 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes, and Pharisees, ye shall in no case enter into the kingdome of heaven.*

So it was among us of late yeares; *bowing at the Name of Iesus, and Communion Table, Surplesse, Common-Prayer &c:* these and such like were pressed with all eagernesse, and strictnesse.

The body of Religion was large, and monstrous, but without a *soule*, or if any, it was *Leane and feeble*.

These kind of persons are like the *Indian Fig-tree* that *Pliny* speakes of, which had *Leaves* as broad as *Targets*, but *fruits* no bigger then *a Beane*.

Let every one take heed of this, and not suffer their spirits, and endeavours to runne out, and be spent, about things of *lesser moment*, and neglect the *greater*. 1 *Use.*

This is a foule fault among us at this day, some men stand more about the *formes* of worship, than about the *power* of it; they looke so much after the *way*, *manner*, and *circumstances*, that they almost loose the *substance*; things which are but as *husks*, *or shels* to the *Kernels*, or as *Leaves* in respect of *fruits*.

Some others labour more for *Gifts*, then for *graces*, for *humane Learning*, than for *holinesse*: All these are guilty of the same folly, as those who take more care about the *shape*, *and fashion* of the *Garment*, than the *health*, *and soundnesse* of the *body*: Or (to use the Metaphor in hand) they bring forth *Leaves*, instead of *fruits*, and so are *unprofitable trees*, lyable to Gods displeasure, and cutting downe every moment: and also to be accompted (*by discerning Spirits*) to be such as have *little*, or *nothing* of The *power of godlinesse*.

The Eighth Observation in Nature.

THe Fruits of trees discover plainly of what kind the Trees are: the Leaves and blossomes (especially of some kinds) may deceive us, but the fruits cannot deceive us, but discover manifestly of what Nature the trees are.

From this Obſervation we learne: That

Propoſition ſhadowed. *By the Fruits of Spirituall Trees, we may conclude the Nature of the Trees.*

The *waies, and Converſations* of men diſcover what their *Natures* are: If men of diſcerning Judgments will but exactly obſerve, and try the *Actions* of others, they may (by degrees) conclude from what *Principles* they act.

Its true indeede: from the *Actions and waies* of ſome perſons, a man cannot eaſily conclude this; *vices in ſome are clothed in the habits of Vertues*, howſoever of ſome others this is more cleare. The *worke of grace* in the hearts of ſome is ſo cleare, and apparent in their lives, and Converſations, that if men will but judge according to *Scripture rules*, the worke will be manifeſt: So on the other ſide concerning *Profane, and ſcandalous perſons*, a man may without breach of charity conclude ſuch perſons to be (at preſent) *in the gall of bitterneſſe, and bond of iniquity*.

And though *Formall Profeſſors* may for a time deceive us, by their *Leaves, and bloſſoms of good words, ſhewes, Profeſſions, Formes, and outward Obſervations* (*Wolves may have on Sheeps clothing*) Yet if we *taſt, and obſerve their fruits*, after a time we ſhall *know them*, *Mat.7.16. by their fruits ye ſhall know them*. So againe, *Lu.6.44. Every tree is knowne by his own fruit*.

1 Uſe. This ſhould teach every one to try their owne *fruits*, by the word of God: for thereby will be comfort to them that feare God: they may have continuall grounds of rejoycing when they obſerve their fruits to be good, to be ſuch as the husbandman cals for, and approves of; they may thence conclude that they are *Trees of the Lords planting, Engrafted Trees*, and this is a ground of joy indeed, to know our *names are written in heaven*. And here alſo will be grounds of conviction to *unſound Chriſtians*; for by a certaine knowledge of the *Fruits*, they may have a certaine knowledge of the *Trees*. And therefore, let ſuch (ſeeing, and conſidering their bad fruits) give themſelves no reſt, untill they find the nature of their *fruits* changed, whereby they may conclude, that the nature of the *tree* is alſo changed.

2 Uſe. The thorough, and ſerious conſideration of this *Propoſition*, may be

be a ſpeciall meanes to ſupport, and ſatisfie the ſpirits of Gods people who are in a doubting condition, and queſtion *the truth of their graces*; for let ſuch conſider, that hereby they may receive the beſt ſatisfaction that believers can poſſibly receive, (next unto the immediate teſtimony of the ſpirit of God) to look upon, and try their *fruits* by the word; for *fruits are infallible evidence of the nature of the Tree* that brings them forth. Therefore obſerve; *if theſe, and ſuch like fruits are brought forth, the Tree is certainly good, an ingrafted tree. If there be fervent deſires, panting, and breathings of the ſoule after God, delight in the word, and ordinances, Love to God, and his people, ſecret goings out of the ſoule after, and cloſing with ſpirituall things, diſliking and hating corruptions, and whatſoever is againſt the mind of God, and oppoſing of it, with a riſing of ſpirit againſt it, with zeale, and indignation; if there be a ſecret joy, and cheerefullneſſe in the ſpirit when things goe well with the people of God, when holineſſe, and the power of godlineſſe is like to be ſet up, promoted, and encouraged, and ſin ſuppreſſed: if the ſpirit be ſtirred to pray againſt the dominion, and power of wicked and unregenerate men, not onely ſuch as are prophane, but alſo ſuch as are but morally honeſt, yea though they be accompliſht with the utmoſt of naturall and morall endowments, priſing and preferring ſincerity and holineſſe in any perſon, before all gifts without grace.*

Theſe *fruits* (I ſay) are *reall and infallible evidences of a good tree*, of a *Tree ingrafted into Chriſt*, and that ſoule that finds them in it ſelfe, (if the ſpirit of God ſhine upon them, and ſhew them) may as certainly conclude upon the *truth of grace there*, as if an *Angell* were ſent from God to tell ſuch a one, that he is beloved of God.

It is as poſſible in nature, for *Thornes* to bring forth *Grapes*, or *Thiſtles*, *Figgs*, as for a *Bad tree* (a perſon out of Chriſt) to bring forth *theſe fruits*. Let not ſuch ſoules (therefore) ſo diſhonour God, wrong themſelves, and gratifie Sathan, as to queſtion the *truth of grace* in themſelves; but rejoyce evermore, *becauſe their names are written in heaven. Hereby we know we are tranſlated from death to life, becauſe of theſe fruits*, 1 Joh. 3. 14.

The Ninth Obſervation in Nature.

THe branches of fruitetrees if cut off, and ſtuck in the ground, they will (in the ſpring) bud and bloſſome, and be as forward as the boughes that grow upon the ſtock or root, and will ſeeme to grow, but when the ſun drawes neere, and the weather growes hot, theſe boughes begin to decay, and wither, they cannot indure heat, they within a while ſhew that they want a roote.

This is another *Similitude* of the ſtate of *ſpirituall fruit-trees*, and ſhadowes out unto us this *Propoſition*.

Propoſition ſhadowed. That *ſome perſons flouriſh with a profeſſion for a time, but in the heat of affliction they fall off.*

Many Chriſtians will flouriſh with a *profeſſion* in the time of *proſperity*, when many *ſhowers of bleſſings*, and outward comforts fall on them: but when the *hot ſunne of troubles, and afflictions* begins to ſcorch, and the *dewes and raine of temporall bleſſings* are taken away and withheld, then they ſhew themſelves to be but as *Boughes ſtuck in the ground*, and without roots, which *bud and bloſſome*, but can bring forth no fruit.

Theſe are they ſpoken of in the *Parable*. Luk. 8. 13. *The ſeed that falls upon the* Rock, ſprings up as well, it may be, as that on the *good ground*, but when the ſun growes hot, it ſcorcheth it, and it withers, Mat. 13. 21. *He hath no roote in himſelfe, but endureth for a while, and in time of perſecution he is offended.*

Such the *Apoſtle* ſpeakes of 1 Joh. 2. 19. *They went out from us, becauſe they were not of us &c.*

1 *Uſe.* This ſhewes us the end of *Hypocrites, formall profeſſors*, who have no *root in Chriſt*: ſuch as are not really ingrafted into Chriſt, they will certainly fall away at laſt, none can perſevere, but by being in Chriſt, Job. 27. 10. *Will he*, the Hypocrite, *alwaies call upon* God. *Every plant which my heavenly father hath not planted ſhall be rooted up.* Mat. 15. 13.

This

This being ſo, it ſhould make every one give all diligence to be fully aſſured, whether they be but as *Boughes ſtuck in the ground without roots, or branches of the true Vine*, Joh. 15.5. Such as are really ingrafted into the *true Vine*, the hotteſt ſun of perſecution can never hurt them, the gates of Hell ſhall not prevaile againſt them. Such ſhall be as *a Tree planted by the waters, that ſpreadeth out her roots by the river, and ſhall not ſee when heat commeth, but her leafe ſhall be greene, and ſhall not be carefull in the yeare of drought, neither ſhall ceaſe from yeelding fruit*, Jer. 17.8. 2 *Uſe.*

The Tenth Obſervation in Nature.

WEe ſeek for the beſt kinds of fruits to engraft in our Orchards, we are carefull, and diligent with much labour, coſt, and time, to obtaine the moſt uſefull, and moſt profitable fruits; though we take ſome paines for ordinay kinds, yet we eſpecially deſire the beſt fruits.

From this *Obſervation* we are taught: That

We ſhould bend all our deſires, and endeavours, that the beſt gifts, graces, and Fruits, may, eſpecially increaſe. *Propoſition ſhadowed.*

The Apoſtle ſaies, 1 *Cor.* 12. *There are diverſities of gifts wrought by the ſame ſpirit*, all of them deſirable and profitable, but ſome are *more profitable* than others, which he exhorts us to look after, and deſire *eſpecially*, Verſ. 31. *Covet earneſtly the beſt Gifts.*

There is a precellency, and greater worth in ſome Fruits than in ſome others, 1 Cor. 13. *I will ſhew you a more excellent way.* And Phil. 1. 10. *That ye may approve things that are excellent* or (as ſome read it) *things that differ. Follow after charity, and deſire ſpirituall gifts, but rather that ye may prophecy*, 1 Cor. 14.1. And verſ. 12. *For as much as ye are zealous of ſpirituall gifts, ſeek that ye may excell to the edifying of the Church.* He preferres one grace before another; *And now abideth faith, hope, and love, theſe*

theſe three; but the greateſt of theſe is love. 1 *Cor.* 13. 13.

1 *Uſe.* This reproves thoſe who content themſelves with the *lowe*ſt, *and meaneſt gifts, graces and fruits*, and ſtrive not after the *beſt, and chiefeſt*. Many having gotten ſome competent abilities, they goe on in a formall way, running in a round, or Circle, making little, or no progreſſion at all, no increaſe, or growth. Yea, ſometimes for want of *exerciſe*, and *improvement* of their Gifts, they looſe what they had, and become very *Drones, and Dunces*.

2 *Uſe.* We ſhould conſider, and examine which are the *beſt gifts, graces, and ſpirituall fruits*, that ſo we may apply our ſelves to gaine, and increaſe them *eſpecially*.

Firſt then: Such are *beſt, as are moſt uſefull and profitable to our ſelves and others*.

Profit and edification, is the *great end* why the ſpirit of God gives *gifts*, 1 *Cor.* 12. 7. The Apoſtle valued thoſe *gifts* moſt which were moſt for *Edification*. 1 Cor. 14. 19. *I had rather ſpeake five words with my underſtanding, that by my voice I might teach others, than* 10000 *words in an unknowne Tongue. Knowledge, Tongues, humane Learning, and Parts*, are little worth, unleſſe they be uſed to *edification*. What then ſhall we thinke of thoſe men who uſe them for *oſtentation*, and to gaine *admiration*?

Secondly: If we find any *gift, grace, or ſpirituall fruit* commended to us *in ſpeciall and particular* in the word, ſuch hath the higheſt commendation that poſſible can be, as the *gift of Prophecie* above other *gifts*, 1 Cor. 14. 1. *Deſire ſpirituall gifts, but rather that ye may propheſie*. Which is a gift to be able publiquely to expound the word of God, and to apply it to the edification of the Church.

Diod. Annot.

And of *Graces, Love is the chiefeſt*, 1 *Cor.* 13. 1. *Now abideth Faith, Hope, and Love, theſe three; but the greateſt of theſe is Love.* And 1 Pet. 4. 8. *Above all things have fervent love among your ſelves.* So for *Meekneſſe of Spirit*, God himſelfe commends it to us in particular, for a *moſt ſpeciall fruit*, 1 Pet. 3. 4. *The ornament of a meek and quiet ſpirit, is a thing with God of a great price*.

Thirdly:

Thirdly: thoſe graces wherein wee moſt reſemble God the father, and Chriſt, ſuch are moſt excellent, as *Love, Mercy, Humility*: we are cald upon (as might be ſhew'd at large) to imitate the father, and the ſonne, in theſe things *eſpecially*; What is more ſweet and amiable in the Converſations of men, than *Love, Mercy, Humility*? theſe are *Graces, and fruits* of higheſt eſteeme both with God, and men.

Such as hold forth Truths in publique, ſhould bring forth the *beſt Fruits*: in expounding, and applying the word, they ought to lay open thoſe truths that are *moſt ſuitable to Perſons, times and occaſions*, and decline other things of *leſſer moment*: and (in particular ſubjects) to bring forth thoſe things that doe moſt naturally ariſe from the word, according to the genuine ſenſe of it, without ſtraining, or wreſting, (there being ſuch infinite variety of matter) that it may be as the *firſt, and pureſt Liquor of Grapes*, (or as *life hony*) that runnes without ſtrayning, which is (by far) the *beſt*.

Men ſhould ſtand moſt upon the *Eſſentialls* of Religion, and Chriſtianity: *How to get an intereſt in Chriſt, and then how to improve it: to grow in grace, to ſubdue Corruptions; how we may get, and maintaine a conſtant, habituall Communion with God*.

And for our Meditations, Speeches and *Actions* we muſt ſtill looke at the *beſt*, if there lye many, and various duties before us, and all cannot poſſibly be donne, we ought to ſet our ſelves to conſider, and find out which are *moſt convenient, moſt neceſſary, moſt profitable, and beſt*, And accordingly apply our ſelves thereto: and not to goe (hand over head) to any of them, upon this ground, for that it is *a good worke, it is our duty*, for ſo perhaps we ſhall neglect a *more excellent, and more* profitable worke, and miſſe of the *beſt, and choiceſt fruits*.

The Eleventh Obſervation in Nature.

WE finde by experience that after a plant is engrafted, both the Graft and the ſtock will ſhoote forth, and if the Graft grow vigorouſly, and ſtrongly, then the ſhootes of the ſtock are but weake, but if the ſhoots of the ſtock break out ſtrongly, then the Graft growes but weakly, therefore the huſbandman takes paines often to cut off the ſhoots that grow upon the ſtock, that ſo the graft may grow the better.

This is another *Similitude* of the ſtate of Myſticall Fruit-trees, and ſhadowes forth unto us this Propoſition. That

Propoſition ſhadowed.

While the Spirituall *part in us acts and growes ſtrongly, the fleſhly part acts but weakely: So alſo, if the fleſh be ſtrong, the ſpirit is weake.*

In all perſons Regenerate, there are *two Natures* the one contrary to the other, the *Spirit*, and the *fleſh*, the *new man*, and the *old man*, the *Divine Nature*, and *Corrupt Nature*: theſe two *Natures* abide in us, and act in us ſo long as we live, in this earthly Tabernacle: and they ſtrive one againſt the other, ſo that it is the care of the husbandman, and is, or ſhould be our continuall labour, and buſineſſe to ſtrengthen the *ſpirituall part* againſt the *fleſhly part*.

We find by *Experience*, That while the *ſpirituall part* acts lively, and ſtrongly, the *Carnall part* is downe; While it is by the Spirit of God, raiſed up to a high pitch, and enlarged with delight, and joy in God and Communion with him in *Meditation and Prayer*, then all the while Corruptions are low, and weake, and (as it were) ſubdu'd.

The Apoſtle tells us what we muſt doe to keep downe Corruptions: *Gal.5.16. This I ſay, walk in the ſpirit, and ye ſhall not fulfill the luſts of the fleſh.* While the ſoule is in a ſpirituall frame, and hath cleare apprehenſions of the love of God in Chriſt: then it is active and lively in all the waies of God, though the fleſh, be

Luk.11.21.

as a ſtrong man Armed; yet when this ſpirituall man, (that is ſtronger then he) riſeth up, and beſtirs himſelfe, he is able to bind him, and keepe him under, and rules in the ſoule, untill there be an abating, and ſlacking of his ſpirituall ſtrength, and then the fleſh will ſoone diſcover it ſelfe, and ſtirre, and act, as temptations, and occaſions ariſe: and then on the other ſide, the *Spirituall part* acts but *weakely*, it is *downe, low, flat, wanting life and power*, during ſuch ſtirrings, and workings of the fleſh. *Rom.* 7. 23. *I ſee a Law in my members warring againſt the Law of my mind, and leading me captive &c.*

This ſhould teach us often to obſerve, and take notice of the *actings of our ſpirits*, of the frame and temper of them, whether *the ſtock* or the *Graft*, bud the faſter, what ſhootes the ſoule puts forth, of what kind, what the motions of our ſoules are, whether *holy and ſpirituall*, or *carnall, and earthly*: cutting off *theſe*, and preſerving, and cheriſhing *thoſe*. 1 *Vſe*:

If we were watchfull daily, and tooke paines with our ſpirits to keepe them up in *a ſpirituall frame*, in Communion with God, then (by degrees) the *ſhootes, and growths of the ſpirituall part*, would become ſtrong, and the *ſhootes of the fleſh* weak and feeble.

O that this were well weighed and practiſed by Chriſtians: it is the very *life, Spirit and power of godlineſſe*, thus to *walk with God*, in communion with him: hereby we are enabled to *doe, and ſuffer* all things for God, and to reſiſt, and keep under the *fleſh and all Enemies*: *This is the life of our life, and heaven upon Earth.*

The twelfth Obſervation in Nature.

THe neerer the Branches of a Tree are to the Roots, the faſter, and firmer they are, and more free from toſſing and ſhaking by the winds: Such grow more faſt and ſteady. And the farther off the Branches are from the Roote, the more looſe, and unſtedfaſt they are, the more they are waved, and toſſed by the winds, and motion of the Aire.

This is another *Similitude* of the ſtate of ſpirituall Fruit-trees, and ſhadowes out unto us this Propoſition. That,

Propoſition ſhadowed. *The more cloſely a Chriſtian walks with God, the more ſteadfaſt he is, and more free from ſpirituall Enemies.*

Every *Myſticall* Fruit-tree that beares good fruit is *Ingrafted, or implanted into Jeſus Chriſt*, the Roote, and Stock, from whence all the ſpirituall ſap, and life, is drawne and derived, whereby the *Branches* grow and beare fruit.

And experience ſhewes, the neerer the *Boughs and Branches* are unto the *Roote*, the cloſer we walke with God, the more Communion we have with the father, and with his ſonne Jeſus Chriſt, the more *fixed ſtable*, and *unſhaken we are.*

When the ſoule is a farre off from Chriſt: it is carried, and toſſed about, with divers, and ſtrange conceipts, and Opinions, doubts, feares, troubles, and temptations, is moved this way, and that way, as the *top branches* of a Tree with the wind.

The *Prophet David* walked with God, and kept cloſe unto him, *Pſalm.* 16.8. *I have ſet the Lord alwaies before me, he is at my right hand, I ſhall not be moved*, therefore he ſaies, *his heart was eſtabliſhed, and would not ſhrinke*, but was enabled to inſult over all Enemies, *Pſalm.* 46.2. *I will not feare though the earth be moved, &c.*

1 *Vſe.* As this ſhewes us the happineſſe of thoſe who walke with God, ſo alſo we may hence ſee the miſerable Condition of thoſe who are out of Chriſt: they being a far off from Chriſt, the whole frame of their ſoule is unſetled, *they are like the raging ſea that cann not reſt: Eſay.* 57.20. their Condition is as was ſaid of *Reuben, Gen.* 59.4. *unſtable as water.*

Iames.

James. 1.8. *They are unstable in all their waies: because a far off from Christ.*

Let this stirre us up to a watchfull, and circumspect care in our Conversations: to get, and keep *close to Christ*: Such as walke *closely with God*, live in another *spheare*, in a *higher Orb*, than the common world, though they live with them: And notwithstanding there be *Commotions, and stirs, and turning of the world upside downe*, yet in the spirits of *these*, all is calme, and quiet, their hearts are *fixed and unmoved*: *they feare not evill tydings*, *Psal.* 112.7,8. because *their hearts are fixed, trusting in the Lord*, *Psal.* 15.5. *They are as Mount Syon that cannot be removed, but abideth fast for ever.* 2 *Use.*

The thirteenth Observation in Nature.

IN Materiall fruit-trees the sower Nature of the wild Plants that are grafted upon, does still continue in the stock, or roote, and is not taken away, or lost by Engrafting, it is only restrained, and kept under by the Graft. The Nature of the Graft is predominant in the Tree, and overrules in bringing forth fruits, according to its owne kind, (although with some small degree of the sower Nature of the stock mixed with it) And the two Natures of the Graft, and stock continue mixed together, so long as the Tree lives.

This is another *Similitude* of the state of Mysticall Fruit-trees, and shadowes forth unto us this Proposition.

That Corrupt Nature abides in believers as long as they live, and is but in part subdued by grace. *Proposition shadowed.*

Corruption of Nature though it be not cast out, yet it is by degrees, more and more *subdued, restrayned, and kept under*, Rom. 6.6. *The old man is crucified with him, that the body of sin might be destroyed*: it is destroyed as to the *ruling power of it*, but not as to the *being of it*.

The

The ſpirit of God working *Principles of Grace*, or the *Divine Nature* in the ſoule does curb, reſtraine, and (as it were) bind *Corrupt Nature*, which of it ſelfe is as *a ſtrong man armed, but when a ſtronger than he cometh, he bindeth him and keeps him under*, Luk. 11. 21. Not that he caſteth him out, as a Land-lord, that turnes out an *old Tenant*, when he puts in a new one: The Apoſtle complaineth of it, Rom. 7. *I find a law in my members warring againſt the law of my minde, &c.* The experience of all Believers proves this ſufficiently.

1 *Vſe.* This ſhould humble us greatly, ſeeing we carry about with us continually, this *uncleane bird in our boſomes*, this grand enemy of God; Of all the *Arguments of humiliation*, this is the greateſt of all, this comprehends all.

2 *Vſe.* We ſhould admire the infinite love of God to us, that notwithſtanding *Corruption of Nature*, hath delight in his people.

3 *Vſe.* This ſhould make us continually watchfull againſt this cloſe deceitfull enemie, leaſt it inſnare us, and prevaile againſt us; it prevailed againſt *David*, *Solomon*, and the moſt holy men, how then does it concerne us to watch.

4 *Vſe.* Let us labour for *increaſe of grace*, for as that growes, *Corruption* waſteth, or is kept under.

5 *Vſe.* *The abiding of Corruption in us*, ſhould make us long for the glory that is to be revealed, when there will be a full deliverance from *Corruption of Nature*, and all the effects, and conſequences of it.

The Fourteenth Obſervation in Nature.

IT is not the tallneſſe, nor largeneſſe, nor any outward beauties in fruit-trees, that makes them valued, but it is their Natures, and properties in bringing forth good fruits.

This teacheth us: That,

Propoſition ſhadowed. *It is not any outward excellencies, but the Image of God upon the ſoule, that is the glory of a perſon.*

Whatſo-

VVhatsoever hath any likenesse or resemblance of *God*, is beautifull, and has a glory upon it, and by how much neerer it drawes to God in likenesse, so much more glorious it is.

Grace or Holinesse makes Creatures beautifull and glorious, in the eyes of God.

Israel was chosen to be an *holy people* unto the Lord, Deut. 7 6. and this was *their glory*, Deut. 26. 18. *they were high above all nations, in praise and in name, and in honour, &c.* This was their *wisdome and understanding, and praise in the sight of the Nations*, Deut. 4. 6 *They said of them, surely this great Nation, is a wise and understanding people, &c.* This was their *beauty*, their *glory*, Deut. 10. 21. He is thy praise, &c. *A hoary head is a Crowne of glory: but when? Even when it is found in the way of righteousnesse*, Pro. 16. 31. Yea *This spirituall wisdome in a young head, is a Crowne to it.* Prov. 3. 5. *All the things thou canst desire are not to be compared unto her.*

This shewes us the blindnesse, and darknesse of unregenerate minds, who see no brightnesse, nor glory in the Sun, no beauty in *holinesse*, or the *Image of God*; Nay, who rather account it a disparagement: They esteeme no more of *this glory*, then they did of our *Saviour*, the *Lord of glory*, who in a carnall eye had no forme, *nor comlinesse, no beauty in him that they should desire him*, Esay, 53. 2. These persons *glory in their shame, and are ashamed of that which is true glory.* 1 *Vse.*

Oh Let us labour after *this glory, which is more to be desired then gold, yea than much fine gold*, Ps. 19. 10. That which the world accounts *glory*, is but a shadow of glory to this. This excelling that infinitely more, then the light of the sun excelleth the light of a *Candle*, or of a *Glow-worme*: This is the *Dyamond* in the *Ring*, the *Jewell* in the *Casket*, the *Treasures* in the *field*, to buy which a wise Merchant will sell all that he hath. 2 *Vse.*

The fifteenth Observation in Nature.

In Materiall Fruit-trees there is a close, and firme knot between the stock, and the graft, whereby they are joyned fast together, and made one body; which knot, and conjunction continues, and holds fast, as long as the trees live.

This

Propoſition ſhadowed.

This *Obſervation* ſhadowes out unto us. That *There is a firme and conſtant union betweene Chriſt, and every Believer.*

All believers are implanted, or ingrafted into Jeſus Chriſt, the *true Vine or Stock*, and by this ingrafting there is a *firme knot*, or tye betweene the *ſtock or root, and the Branches*, which holdeth for ever, Rom. 6.5. *We are planted together, &c.* & Rom. 11. 24. *We are grafted contrary to nature into a good Olive Tree.* So alſo, 1 Cor. 6.17. *He that is joyned to the Lord, is one ſpirit. This union, or true-loves-knot*, is made by the *ſpirit* on Chriſts part, and by *faith* on ours, wrought by him.

1 *Uſe.*

This ſhewes us the ſure way and ſafe condition of every believer, they ſhall never fall away, Chriſt will not looſe one of his members. Their enemies ſhall never be able to prevaile againſt them: in fighting againſt them, they fight with God, they ſet themſelves againſt Chriſt: *Saul, Saul, why perſecuteſt thou me?* Acts 9.4. Yea they ſtrike at the very face of God, and at the moſt tender part, Zech. 2.8. *He that toucheth you, toucheth the Apple of his eye.* So that God will certainly preſerve his people.

2 *Uſe.*
2 Cor. 6.16.
1 Pet. 2.9.
Jo. 15.14.
Jo. 20.17.
Rom. 8.17.
Can. 4.7.
Eph. 3.30.

This is a ground of ſolid comfort to every believer; they ſtand in the neereſt *Relations and tyes to Chriſt* that poſſibly can be: *As branches to the root or ſtock; as a peculiar people to a faithfull God: As friends to Chriſt; as Brethren to Chriſt; as Heires and Co-heires with Chriſt; as children to a father, as a wife to the husband; as members to the head.*

And this *Union* once made is ſure for ever.

3 *Uſe.*

Let us priſe the *Priviledges of this union*, that ſo we may injoy the ſweetneſſe of it; *Walking with God, light of his countenance, communion with the Father, and with his ſonne Jeſus Chriſt, &c.*

4 *Uſe.*

Seeing we are *joyned to Chriſt*, what manner of perſons ought we to be in all holy converſation?

The ſixteenth Obſervation in Nature.

Fruit-trees are not to be permitted to grow old in Nurſeries, but being ingrafted and prepared (in certaine yeares) for Orchards, and fields, ought to be tranſplanted; ſave only ſome few, here and there one, of the beſt kinds, whereof to gather grafts for the young plants.

This ſhadowes out unto us: That *Univerſity men ought (in convenient time) to goe forth into the ſervice of the Church, and Commonwealth, except ſome choice perſons, fit for Goverment of the Societies.* *Propoſition ſhadowed.*

As *Materiall nurſeries* are for the increaſe and multiplying of Fruit-trees, where they are prepared (in certaine yeares) for *Orchards and fields:* So *Univerſities*, or *Myſticall Nurſeries*, are for the inſtruction, and diſcipline of youth, that they may be uſefull, and fruitfull Trees, when tranſplanted abroad into the Church of God.

If *Fruit-trees in a Nurſery* (where there are ſuch multitudes in a little compaſſe) were permitted to grow there many yeares, they could not poſſibly ſpread, nor inlarge their Branches, whereby they might beare ſtore of Fruits, but would fret and gall, and rub off the *Barke, Bloſſomes, and fruits*, of one another.

So neither is it poſſible for multitudes of Students in a *Univerſity* to ſpread, and ſhew forth their gifts and abilities in Preaching, or otherwiſe (for benefit of others) as they may doe abroad, where every man may exerciſe every day, or as oft as he pleaſeth.

Secondly: *Fruit-trees in a Nurſery* muſt not grow there, being ready for *tranſplanting*, becauſe ſuch hinder many other *ſmall young plants*, which might be brought into the *Nurſery*, to be ingrafted and prepared, if the great ones were tranſplanted.

So ought it to be in *Univerſities*; For unleſſe the *ancient Students* (having had a convenient time to fit themſelves for publique imployments) doe remove, many hopefull *young plants* will be

kept out, which otherwiſe, if brought under the diſcipline of godly Governours, and ingrafted, will (in due ſeaſon) bring forth much good fruit.

Thirdly: If *Fruit-trees* (after they are prepared in the *Nurſery* for fruit-bearing) be removed, and tranſplanted abroad into ſeverall Countries, many may partake of their fruits, they will be profitable from yeare, to yeare, which cannot be, if they be kept ſtill in the *Nurſery*.

So if *Univerſity men* (having obtained *Gifts and Graces*) goe forth, and exerciſe their *Talents* in the Church of God, many may have profit, and advantage by them, who otherwiſe cannot.

Beſides theſe *Reaſons*, the word requires that able, and uſefull men ſhould *goe forth into the Church of God*, Luk. 10.1,2. Our Saviour (as a Maſter, or governour of a great Society) having diſciplined, and taught his *Diſciples*, and made them fit for the *Miniſtrie*, he ſent out *Threeſcore and ten* of them at one time, having ſent *Twelve* not long before, Luk. 9. 2. And becauſe the *harveſt* is great, and there is need of *Labourers*, we ought to pray the Lord of the Harveſt, that he would *ſend forth* more, Luk. 10.2.

But ſuch as are fit, & yet unwilling to goe, may be asked ſharply, by way of reproofe, why ſtand ye here all the day idle. Mat. 20.6. Many ſtand idle in the Market place, while they might, and ought to goe, *and labour in the Lords Vineyard*.

Having a *Talent*, or more, they muſt one day be called to an account what uſe they have made thereof, and if they have not well imployed them, nor gained by them, they will make but a ſad reckoning, Mat. 25. 19. *the Lord commeth and will reckon with them*.

1 *Uſe.* The *Inference* hence is in every mans eye, that ſuch whom it concernes, doe conſider what their duty is in this regard, and accordingly apply themſelves.

It is my humble advice, with all love; Let not any now (as too many in former times) having gotten *Fellowſhips in Colledges*, account them as were their *free-hold for life*, having accommodations to ſet up their reſt, and ſay its good being here, what can I expect better, if I *goe forth*, as though *ſelfe*, were all a man ſhould ayme at.

If any man be offended, and object, why ſhould I meddle thus far;

ſure I anſwer, I am within the bounds of my *Orchard, and the ſubject* at firſt propoſed: Not only to treat of *Ordering Materiall Fruit-trees*, but alſo to make *a ſpirituall uſe of them*, where I judge the *Similitude* apt, and pregnant: I am a friend and no adverſary inſpeaking the *truth in Love*.

The Husbandman having purged his *Nurſery*, and planted therein many *choice plants* (ingrafted into the *true Vine*) he expects *better fruits* there, than former ages have afforded. And it may be ſpoken to the honour of the Husbandman, and of the *Reformation* hitherto carried on by him) that there are *pleaſant and wholſome fruits* brought forth by many *Trees of righteouſneſſe* of his planting. Oh that it might be ſaid, there are no *Wild Vines* among them, bringing forth *ſower, and bitter Grapes*, or *empty Vines* which bring forth fruit unto themſelves. That the adverſaries of the truth might not have occaſion to charge any, eſpecially ſuch as have the name of godly perſons, with *Pride, high carriages, earthly mindedneſſe, and ſuch like groſſe corruptions*, which are the fowleſt *Blots* that can light upon *Profeſſors*, and bring moſt diſhonour *to God, to his Goſpell, and to themſelves*. Eſay. 61. 3. Jer. 2. 21. Ho. 10. 1.

If men in theſe places have *ſincere, and right ends* in their eye, and purſue them accordingly, even *the intereſt of our Lord Jeſus Chriſt in the increaſe of his kingdome*, As they may thereby bring much *honour to God, happineſſe to themſelves, edification to his Church*, So alſo the ſame is the right and ready way to *eſtabliſh, and perpetuate Univerſities*.

Therefore take my counſell, and not mine, but the *Apoſtles*, 2 Tim. 1. 6. *ſtirre up the gift that is in thee*; and againe, 1 Tim. 4. 4. *Neglect not the gift that is in thee*.

Such as have *Talents* whereby they may profit the *Church of God*, ought to employ them for that purpoſe, according as God hath fitted them.

It is true indeed; Some able men in *Univerſities, as godly Tutors in every Colledge*, beſides *Governours*, may be as profitable to the *Church of* God there, as if they went forth; but this reacheth not the generality of men in ſuch places. Therefore the exhortation may be ſeaſonably carried on: I know the beſt men had need of ſtirring up to their duties.

And that this may willingly be imbraced, Conſider what need there is of *faithfull, able, and painfull Teachers abroad* in every

very Country: The *Harveſt* truly is great, *and ſuch labourers* are but few: Multitudes, Multitudes of people, lye in the *gall of bitterneſſe, and bond of iniquity*, and would it not be a glorious worke, to be inſtrumentall in turning them *from darkneſſe to light, and from the power of Sathan unto God:* yea; and the worke alſo will make *ſuch Inſtruments* glorious, Dan. 12. 3. *They that be wiſe, ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe, as the ſtarrs for ever, and ever.*

I ſhall ſay no more: *verbum ſat ſapientibus*, there are a world of *Encouragements* to this worke, *rewards, and wages are in it*, beſides *infinite Treaſures laid up for them to all Eternity.*

2 Uſe. Secondly: ſuch as are *Governours in Vniverſities* ought to take ſpeciall care that men *goe forth*, who are fitted for publique imployments, and not to leave it to their wills, and pleaſures; for although ſome are carried out by the *ſpirit*, and *ſpirituall Principles*, to ſpend, and be ſpent in the work of the Lord, yet ſome others (even good men) give way to *ſelfiſh, carnall Principles*, and neglect it: Therefore *Governours* ought herein to follow *Chriſts* *by making *Orders*, and *Example*, and to * *ſend them forth* to preach Chriſt. *Rules* in the ſeverall *ſocieties* for *that end*; and not to walke (in *this great reſpect*) by *ſtatutes* made in *darke, corrupt times*; Is it likely *ſuch* ſhould be *meete Rules for theſe Goſpell times*, *theſe times of light*, and *Reformation*? If it be asked whither ſhall they goe? it is Anſwered, to *preach the Goſpell to every creature; to all mankind*; whereſoever it is wanting: For if they are *Miniſters of the Goſpell*, a *neceſſity*, lyes upon them to preach it, 1 *Cor.* 9. 16. yea, woe unto them *if they preach not the Goſpell*, whether they have *a ſetled maintenance or no*: If they be faithfull herein, then *Chriſt* whoſe worke it is, will certainely ſee they have *all neceſſaries* miniſtred unto them: As the *earth is the Lords and the fulneſſe thereof* ſo all hearts are in his hand too; which he turnes as he pleaſeth. Mens hearts ſhall be opened to them, not only *to receive and take in the Word* which they bring, but alſo *to give out of their ſubſtance*, & to aſſure them of it more certainely, then they can be by any other meanes: But when men lie ſtill neglecting the Lords worke, watching for an advantage, to get ſome *great place*, worth ſo much by the yeare, this (as it makes *ſuch perſons low*, and *cheape*, even in the eyes of good men, and reflects upon the *whole Miniſtry* in the eyes of the world; ſo alſo this renders the labours of many, *fruitleſſe* and inſucceſſfull; it being a juſt, and righteous thing with God to

leare

such to themselves and their *carnall ends.*

And as to those persons who have beene long in *Vniversities*; and are not fit for any publique imployment either in *Church* or *Common-wealth*, having mispent their time, and improved in nothing but in Corruptions; these ought to be *cast out, as unsavoury salt*, or removed as *unprofitable, unfruitfull trees*, out of the *Nursery* that so there may be roome for other hopefull young plants to grow, and thrive in their places, to be *profitable Instruments* in their generation, And if *Governours* have not sufficient authority to *send forth the one*, or to *cast out the other*, they ought to obtaine it, where it may be had: Otherwise the *great and maine end of Universities* can never be attayned, neither can *Governours* who neglect to doe this, be able to make a good accompt unto God in this matter, which will shortly be required of them: *Give an accompt of thy stewardship, for thou maist be no longer steward.*

The seventeenth Observation in Nature.

FRuit-trees never loose their innate or naturall properties, but they abide in the Trees, as long as the trees live; They may (and sometimes do) loose all adventitious properties (such as they have by the Art, and industrie of men, but they never loose their Naturall; All the skill, and power of men, cannot rob the Trees of their Naturall properties without the destruction of the Trees.

This is another *Similitude* of the state of *Mysticall fruit-trees* and shadowes forth unto us this *Proposition*. That.

Proposition shadowed.

Saving grace, or the Divine Nature in believers, abides in the soule for ever, but common Gifts, or Graces may be lost.

When God gives any soule to Christ there is then *a Marriage between Christ and that soule*: Now the *Bonds and Lawes of Marriage*, hold and are in force, so long as the parties live.

The *Covenant* between God and his people is *a well ordered covenant, sure, and stedfast*, 2 Sam. 23. 5.

Grace in Believers, is *a spirituall nature*, or the *Divine Nature*: And if that all naturall living Creatures retaine their *Naturall vertues, and properties*, so long as they live, how much more shall the *soule*, (which is a spirituall substance) hold and keep those *spiritually Naturall properties, habits and inclinations*, that God fixeth in it.

Holi-

Holineſſe, is a *Divine Nature*, or new Creature which God puts into the Soules of Beleivers, and in reſpect of duration) is like unto the *Author* of it, who is *Eternall*.

We are kept by the power of God, through faith, 1 *Pet.* 1. 5. And as God is the *Author of faith*, ſo alſo *he is the perfecter of it*, *Heb.* 12. 2.

All the *Attributes of God*, are engaged for our perſeverance in grace; *he is faithfull, who alſo will do it*, 1 Theſ: 5. 23, 24.

I will put my feare (this new Nature) *into their hearts, and they ſhall never depart from me*, Ier. 32. 40. they ſhall never looſe it, neither ſhall their enemies take it from them, either with *power*, or *policy*, it is *impoſſible*. *Mark.* 24. 24. *If it were poſſible they ſhall deceive the very Elect*, implying, it is not poſſible.

Multitudes of other Scriptures might be brought to this purpoſe; but I ſtudy brevity throughout all the worke.

But now: ſuch as have but *Common Spirituall Gifts* may, and do fall away; Theſe make a Profeſſion for a time (for ſome ſelfe, and ſiniſter ends) and after a while fall off, and come to nothing. They are as a *Bough ſtuck in the ground without Roots*, that for a while in the pleaſant ſpring, will bud and Bloſſome, like other boughes, (upon living Trees) but in the heate of ſommer, it withers and dies; ſee *Obſerv.* 9.

Many have excellent *naturall parts*, in reſpect of their *apprehenſion, underſtanding, Memory, utterance &c. Much Learning, skill, and acquired abilities*, and may be able to *Preach, Pray, diſcourſe &c.* much better, then many of Gods people, they may be *inlightned, and taſt of the heavenly Gift*, they may receive the word of God with ſome liking of it, and in ſome things conforme unto it; And yet (by degrees) may looſe all, or moſt of theſe things; for all theſe, if no more, come ſhort of *true grace, or holineſſe*, they are common to the *Reprobate*, as well as to the *Elect*. *They went out from us, becauſe they were not of us.* 1. Joh: 2. 19. ſuch are as the *ſtonie ground*, Matth. 13. 21. *the ſeed ſprings, and dies ſoone after.*

1 *Uſe.* Theſe things being ſo, it highly concernes all Profeſſours to looke well to their *Principles*, what they have received, whether *true, and ſaving graces*, or but only *Common Gifts, and Graces*, leſt with the *fooliſh Virgins*, that had Lamps but no Oyle, they be ſhut out of heaven, when they expect to enter in.

Hence

Hence we may see the folly, and weakness of those who labour more for *spirituall gifts, then for saving graces*; some men bestow more *cost, time, and labour*, for *accomplishments in humane Learning, and Morall abilities*, which may be all *lost*, then they doe for the *Wisdome of God, and his Image*, which abide in the soule *for ever*. Is not this *Esau* like, who preferred *a Messe of Pottage*, before a *blessing*? 2 *Use*.

How shall any be able to excuse such men from grosse *spirituall folly, blindnesse and want of Judgment*, who preferre things wherein *Sathan* excells them, before those things which make men resemble God?

Surely, *there is no clearer Evidence of darknesse of mind, then for men to labour more earnestly for Gifts than for Graces, for things that* perish, *then for Eternall Treasures*.

The nineteenth Observation in Nature.

THe husbandman hath use for many Tooles, and Instruments, about his works in his Garden of Fruit-trees; *and if any of them grow dull, and unserviceable for which ends they were appointed, if his knives, sawes &c.* (*after often whetting, and filing*) *will not cut, but become blunt, and dull tooles, he layes them aside* (*or perhaps sometimes in displeasure, throwes them aside*) *and makes use of some other Instruments that have an edg: He very much approves of sharp Tooles about his works*.

This shadowes out unto us. That,

God is well pleased with zealous, and active Instruments in his Works; But men of dull, indifferent spirits, he (*often*) *layes them aside, and puts others in their stead*. *Proposition shadowed.*

God the Great *Misticall husbandman* hath great works in hand in his *Garden the Church*: *Joh.* 5. 17. *My father worketh hitherto, and I worke*: And though he can doe all his works with a word of his Mouth, yet he is pleased to make use of many *Instruments*, in carrying them on.

Now God doth very much approve of *Zealous, and active instruments* in the works he sets them about;) their zeale being gui-

guided with wiſdome, and Judgment) *Jehu*, becauſe he was *Zealous and active* for God in deſtroying *Ahabs houſe*, God eſta-
2 *Kings* 10.30. bliſhed him, and his poſterity, in the Throne, unto the fourth gene-ration; But *Saul*, an eminent *Inſtrument* (and ſet up by God himſelfe) yet neglecting to doe the Lords work throughly, (which was in his power to doe) God laid him aſide in diſpleaſure, and ſet up *David* (*a zealous and active Inſtrument*) in his ſtead, to carry on the works he had to doe.

And *Eli*, (though a good man) and an *eminent Inſtrument* in the hand of God, yet when he grew dull, & wanted *edg*, *viz*: *zeal* to ſuppreſſe the wickedneſſe of his ſonnes, and to honour God in his *Office*, God was exceedingly diſpleaſed with him, and threw him aſide (in reſpect of making uſe of him any longer) and choſe another in his ſtead. 1 *Sam.* 3. But how well was God pleaſed with *Phinehas*, a man of ſpirit, and zeale for God? God himſelfe ſtands up for him, and commends him: *Phinehas* and his ſonnes were eſtabliſhed in the *Prieſts Office*, Numb. 25.13. *He ſhal have it, and his ſeed after him, even the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God.*

God cannot abide *indifferency and luke-warmneſſe* in matters concerning his honour, and the intereſt of his ſonne, which he himſelfe is jealous for: *a dull, flat, indifferent ſpirit* in theſe things, is loathſome to God, he cannot beare it, Rev. 3. 16. *Becauſe thou art luke-warm, and neither hot nor cold, I will ſpew thee out of my mouth.*

Men that act not for God, they act againſt him, Luk. 11.23, *He that is not with me is againſt me.*

Uſe. Seeing this is ſo: It is the ſafety and wiſdome of all men in any place of Power, higher, or ſubordinate, to lay out themſelves with zeale for God, to be *diligent and active Inſtruments* in the deſignes of God: acting according to the directions, and leadings of his *Word and Providences.*

The advantages will be, not only the *honour of God in the inlargement, and eſtabliſhment of the kingdome of Chriſt*, but alſo *the honour and eſtabliſhment of ſuch Inſtruments.* God will ſtill delight to imploy them in his great works, *Numb.* 25.13,

The

The nineteenth Obſervation in Nature.

THe Husbandman in Autumn and Winter, is Pruning of his trees, and boughs and branches are ſcattered up and downe all the parts of the Orchard. He is then digging up the earth, and baring the Rests of trees, tranſplanting ſome, and ſetting others in their roomes, and doing many other works which make the Garden lye rough, and unhandſomely; But all theſe works tend to the greater beauty, pleaſure, & profit, in the garden afterwards in the ſpring, and ſommer.

This *Similitude* ſhadowes out unto us this Propoſition (which is cleared by Scripture.)

That the Commotions, troubles, and confuſions in the Church of God, will end in the ſettlement, peace and glory of it. *Propoſition ſhadowed.*

God hath a great work to doe in the world, and is now about it, even in our daies; He hath ſaid, *he will ſhake the heavens, and the earth, and the ſea, and the dry land; That he will ſhake all nations, and the deſire of all Nations ſhall come.* Hag. 2. 6, 7.

When were the *Heavens*, and the *Earth*, and the *Sea*, ſo ſhaken as they have been of late yeares? who knowes not of the overturnings, and great alterations, that have been among us both in *Church and State?* It is God that changeth the times, and the ſeaſons, it is he that putteth downe one, and ſetteth up another, and all theſe things are but in order unto *the glory of his Church*: Yea he will ſtill ſhake, and overturne the Nations untill he hath eſtabliſhed, and ſetled his *ſonne Chriſt, Lord and King over all the Earth*: This is his *great deſigne now in hand.*

Thus ſaith the Lord God, remove the Diadem, and take off the Crowne, this ſhall not be the ſame, exalt him that is low, and abaſe him that is high, Ezek. 21. 26.

I will overturne, overturne, overturne it, and it ſhall be no more, untill he come whoſe right it is, I will give it him.

Chriſt alone hath right to raigne, and God hath promis'd him *the Heathen for his inheritance, and the uttermoſt parts of the Earth for his poſſeſſion,* Pſal. 2. 8.

And ſuch as oppoſe him, and ſtand out in rebellion againſt him (though they be *Kings and Monarch's*) and ſay we will not have

this man to raigne over us, he will *break ſuch with a rod of Iron, and daſh them in peeces like a Potters veſſell*, Pſal. 2. 9.

Chriſt now meets with oppoſition in coming to enter upon his kingdome, and thence are all the *ſtirres, commotions, and confuſions* among us; but he will at length prevaile, and *the government ſhall be upon his ſhoulders, and of the increaſe of his government, and peace, there ſhall be no end, the zeale of the Lord of hoſts will performe this*, Eſay. 9. 7.

His *Kingdome* ſhall at length *be eſtabliſhed upon the tops of the Mountaines, and be exalted above the hills*, Mica: 4. 1. And after he hath rebuked the ſtrong nations of the earth, and brought them into ſubjection, *Then they ſhall beat their ſwords into plowſhares, and their ſpeares into Pruning hooks, and ſhall learne war no more, but they ſhall ſit every man under his Vine, and under his Figetree, and none ſhall make them afraid, for the mouth of the Lord of hoſts hath ſpoken it.* Mica. 4. 3, 4. and againe, Eſay. 32. 18. *My people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.*

1 *Uſe.* Let all take notice of the *great deſigne* that God hath in hand, *in the enlargement of the kingdome of his ſonne, and eſtabliſhing him in it*, and beware they be not found fighters againſt God. And though men contrive, and bend their ſtrength againſt God, yet will he carry on his work, and they ſhall be broken, Eſay. 8. 9. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces, Gird your ſelves, and ye ſhall be broken in pieces.*

2 *Uſe.* This truth is full of Conſolations to the *Church of God*, which hath been long oppreſſed and kept under by the enemies thereof. For ſurely the time of deliverance is neere.

As by the *budding and bloſſoming of the Fig-tree, and all other Trees*, we know that the *Sommer is neere*: ſo the *terrible ſhaking of the Nations* declare that the redemption of Gods people drawes neere (theſe being the laſt daies) The day of the Churches deliverance (from under the power of *Antichriſt*) hath *dawned*, Eſay. 60. 1. *Ariſe, and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. Whereas thou haſt been forſaken, and hated, ſo that no man went through thee, I will make thee an eternall excellency, a joy of many Generations*: Verſ. 15. 20. *The Lord ſhall be thine everlaſting light, and the daies of thy mourning ſhall be ended.*

The

The twentieth Obſervation in Nature.

THe graft and ſtock of the fruit-tree, are ſo joyned together, as that they are the one within the other, and ſo made one intire body. The Graft is within the Stock, in reſpect of its ſubſtance (the ſtock incloſeth ſome part of it) And the Stock is within the Graft, by its ſap, and moiſture giving nouriſhment to it, whereby it thrives and brings forth good fruits: So they being joyned, and one within the other, are made one body or ſubſtance.

This *Similitude* ſhadowes out unto us. That *Believers by ingrafting into Chriſt, doe live in him, and he in them, and are thereby made one with him.* *Propoſition ſhadowed.*

This truth is clearely held forth unto us in Scripture; It is a great Myſtery, not underſtood, or comprehended by any naturall man, and better underſtood (in our own ſpirits by experience) than expreſſed to others. The Apoſtle ſaies 2 Cor. 4. 16. *Ye are the Temple of the living God, as God hath ſaid, I will dwell in them and walke in them.* And 1 Joh. 4. 16. *He that dwelleth in love, dwelleth in God, and God in him.* Believers dwell in God *the father*, and *in Chriſt*, and *in the ſpirit*; and *God*, and *Chriſt*, and the *ſpirit* dwell in them. As the *ſpirit* is in Beleivers, ſo they are *in the ſpirit*, Gal. 5. 25. *If we live in the ſpirit, let us alſo walke in the ſpirit.* Gal 2. 20. I *live yet not I, but Chriſt liveth in me.*

And now; by this *ſpirituall or myſticall union* between *God and his people*, they are made *one with God*: Not to be underſtood as ſome have ſaid, That every believer hereby is God, and ſo advance themſelves above what is meet. It is true believers are made one with Chriſt, 1 Cor. 6. 17. *He that is joyned to the Lord is one ſpirit*, and Epheſ. 4. 4. *There is one body, and one ſpirit.* 2 Cor. 13. 5.

And it is the prayer of our Lord Chriſt (which is certainly heard) that his people, with his father, and himſelfe may be one. Joh. 17. 21. *That they all may be one, as thou father art in me, and I in thee, that they alſo may be one in us. v. 22. And the glory which thou gaveſt me, I have given them, that they may be one, even as we are*

one, 23. *I in them, and thou in me, that they may be made perfect in one.*

What a wonderfull *myſtery* is this, that Believers ſhould be united to, and made *one with God*, as the *Father*, and the *Sonne* are one? Not in reſpect of partaking of his *eſſentiall and incommunicable properties* which Creatures are uncapable of, but in reſpect of *reality* and *truth*: Believers are as truly, and really joyned, and united to Chriſt as the Branches of a Tree are unto the root.

As the Stock and the Graft are *really joyned together*, and are one within the other, and made one body, ſo are Believers really united to God, God dwelling in them, and they in God, and are made one ſpirit with him through Chriſt, 1 Cor. 6. 17. *He that is joyned to the Lord is one ſpirit.* And againe, 1 *Cor.* 12. 13. *By one ſpirit we are united, &c.*

1 *Vſe.* Seeing Believers *live in God, and God in them, and that they are made one with him.* This ſhewes us their *ſafe Condition*, notwithſtanding the malice, and power of all their enemies. They ſhall never be able to prevaile againſt Gods people, or to hurt them. *As the hils are about Jeruſalem, ſo is the Lord round about his people*: Pſal. 125 2. The *Mercy*, the *wiſdome*, *power*, *love*, *and faithfulneſſe of God* compaſſeth them about, for *they live in God.* This is the *Hedge* that was about *Job*: Chap. 1. 10. *Thou haſt made an hedg about him, and about all that he hath:* ſo that Sathan could not touch him without leave.

2 *Vſe.* 2. From hence we may gather: That believers ſhall be ſure to *preſevere in grace unto the end: for they live in God, and from him they receive all ſupplies of grace.* Seeing Chriſt is riſen up, and dies no more, believers, that are in him *as really as the graft in the ſtock, they ſhall be fed, and nouriſhed by him continually, as the ſtock feeds, and nouriſhes the Graft*: the *Roote* is never dry, but ſtill gives ſap to the *branches*, both in winter, and ſommer: ſo Chriſt is the *true, and living Vine, the Roote and ſtock* filled with all the fulneſſe of God, out of which we all receive *grace, for grace*, and are nouriſhed with this living Sap unto Eternall life. *Joh.* 4. 14. *Springing up unto Eternall life.*

3 *Vſe.* This *Union, and Oneneſſe* between us, and God the father, and Chriſt ſhould make us live a *holy*, and a *Goſpell Converſation*, ſuch as becomes our *Relation*. Seeing theſe things are ſo, what manner of

of persons ought we to be in all holy Conversation? Let us therefore strive to be holy, as *God* is holy, and perfect, as our heavenly father is perfect. Seeing that we are so neere to *God*, and *live in God*, we may by eying, and beholding of him, be more, and more changed into his *Image, and likenesse*, from one degree of glory to another, 1 *Cor.* 3. 18. and so be more, and more partakers of his *divine Nature*: and thereby dayly have more *Communion, and fellowship* with him (as two friends being for the most part together, are intimately acquainted, and familiar with each other) This is the *top Priviledg* of beleivers on this side heaven; we should therefore bring forth fruit answerable to the *spirit, and sap* that we receive from *Christ our stock, and Roote*, whereon we grow, into which we are implanted.

The twenty first Observation in Nature.

FRuit-trees of the same species, or kind, are all like one another; They resemble one another in their Natures, and in their shape, Colour, Leaves, Buds, Blossomes, and fruits; So that they are clearely differenced hereby from other kinds: men know them to be such, or such kinds of trees, and of one kind, by their likenesse one to another.

Hence we learne. That

All Believers have a likenesse, and resemblance of one another in the Image of God upon their soules. Proposition shadowed.

The Image of *God* is the same upon all believers, and differs not, but only in the degrees of it, upon some it is more beautifull, and glorious, then upon others, yet the same in respect of the *qualities, and Nature of it*. All have a love, and liking of all the *objects of love*, as they are discoverd, and made manifest: And also there is in the soules of all believers, an hatred, or dislike of what is contrary to God, and to that *spirituall or divine Nature* in them, as the spirit of *God* discovers *such objects* to their *understandings*. And the Cause of all Controversies, and difference in Judgment amongst Gods people, is not from any difference in their *spirituall nature*, for that is the same in all, but from *different degrees of*

light, and manifeſtations in particular things: ſome are more renewed, and changed in the ſpirit of their minds and have more of the *Image of God*, and are more *purged from Corruptions* then others, and thence it is that all cannot comprehend things alike, yet is their a *likeneſſe, and reſemblance in their Natures*, there are the ſame actings, and movings of ſoule, the likenings, and luſtings after holy and ſpirituall things (in ſome meaſure or degree) in one, as in another: in weake, as in ſtrong Chriſtians: A Child hath the ſame Members, and is of the ſame Nature, as a man at full growth; So the *Spirituall Man.*

God hath promiſed to put this likeneſſe upon his people *Jer.* 32. 39. *I will give them one heart, and one way.* God will make all of them hate the ſame things: *all the deteſtable things* where they come, *Ezek.* 11. *verſ.* 19. *I will give them one heart*: *The Multitude of them that believed, were of one heart, and of one ſoule. Acts*: 4. 32.

1 *Uſe.* Here we have *a true Touchſtone of an honeſt heart*; ſuch as have a reall love, and liking of ſpirituall things, Thoſe whoſe hearts ſecretly cloſe with the people of God, *becauſe they are his*, and heartily joyne with them in their moſt ſpirituall, holy walkings, diſliking, and oppoſing (from a Principle within) things that hinder the worke of grace, and kingdome of Chriſt, they may certainly conclude, they are of the *Elect of God*, becauſe they are *like*, and of the *ſame ſtamp* with the reſt of his people.

2 *Uſe.* This is a ſtrong Cord to draw, and tye faſt together all the Children of God, They are *like, and reſemble one another, are of one and the ſame nature, properties, and diſpoſitions*, alſo they have all one God, one father, one ſaviour, one ſpirit, one and the ſame portion, and inheritance, *Likeneſſe, and reſemblance* (in Naturall, Morall, and ſpirituall things) is a ground of *Love, and Union*.

The two and twentieth Obſervation in Nature.

THe Husbandman prepares (in his Nurſery ſuch wild Plants as he intends to bring, and plant in his Garden: He plants none in his Orchard, or Garden (where they are to grow a long time) but ſuch as

are

as first ingrafted, prepared and growen fit for that purpose in the Nursery.

This shadowes out unto us: That

Those whom God purposeth to bring (hereafter) into his Celestiall Paradice, he prepareth them for it here, in this shadowed life. Proposition

The *Whole Earth* is Gods great *Nursery*, where he hath Plants growing of *all sorts*, and *ages*, some newly sprung up, wild, and unmanured, others well growen, Engrafted, and *prepared*, for the *heavenly Canaan*, whom he is daily removing, and transplanting thither: *preparation* for this *Garden of God*, is absolutely necessary. Now ther's no *preparation of wild Plants* for a Garden, without *Engrafting*; all the *Culture, pruning, dressing, or ordering* the husbandman can use, is to no purpose, without *Engrafting*, either of *Naturall, or spirituall plants*, *Jo.* 3. 3. *Except a man be borne again, he cannot see the kingdome of God.* As to the wild Naturall Plants there is *a new Nature* added by *Engrafting*, so there is also *a new Nature*, *the divine Nature*, put into the soule, by *Regeneration*, or *Ingrafting* into Christ, without which there can be no preparation for glory.

The Apostle speaking of the glory above (and that the saints groan earnestly for it,) saies, God fits them and prepares them for this state of glory: 2 *Cor.* 5. 5. *He that hath wrought us for the selfe same thing is God* God *squares, and works* these spirituall, lively stones, for the spirituall building, as a *Mason* hewes, and squares the stones he intends for a Materiall building. Or (to keepe to the similitude in hand) the husbandman prepares the Plants he intends to plant in his Garden, ere he remove them thither. Col. 1. 12. *Giving thanks to the father who hath made us meete to be partakers of the inheritance of the saints in light.*

As there are vessels of wrath *fitted* to destruction, so also, there are vessels of mercy *prepared unto glory.* Rom. 9. 23. *This people have I formed for my selfe: they shall shew forth my praise* Esay. 43. 21. There is an absolute necessity of this preparation, because might it be supposed as a thing possible, that a naturall man should come to heaven, it would be but even a burthen to him; he would have no joy, no rest, nor contentment there; for all things

there

there are contrary to his Nature: now nothing pleaſeth, but things that are according to our Nature: therefore God prepareth his people, by giving them another Nature, the *divine Nature*, which is ſanctification, or holineſſe.

God fits, and prepares his people for glory, by Convincing them of their ſtate and condition by Nature, ſhewing them a way, and meanes of getting out of it, even by laying hold on Chriſt by faith, cloſing with him upon the tearmes of the Goſpell, The Spirit of God unites them unto, and (*by faith*) ingrafts them into that *fruitfull living ſtock* Ieſus *Chriſt*, without which none can *be prepared unto glory*. And after this *Ingrafting*, the Husbandman goes on to prepare his Plants, by Pruning, dreſſing, and ordering of them, by meanes of *Ordinances*, *Afflictions*, *Temptations*, *diſpenſations of providence*, and workings of his ſpirit in all theſe; whereby he brings them to further degrees of *Sanctification*, untill they have attained their meaſure, and are *fitted for glory*.

Uſe. Let all that have an expectation of the glory that is to be revealed, conſider well this poynt, it is as poſſible (and as likely) the *Carpenter* ſhould take Trees newly cut downe, rough, and unſquared (boughes and all) and put them into a Building, as that God ſhould bring ſoules to glory (the body being cut downe) which he hath not fitted, and prepared for glory: Therefore if thou canſt not (upon ſome good grounds) ſatisfie thy ſelfe that God is in a way of preparation with thee, let not thine eyes ſleepe, neither the Temples of thine head take any reſt, untill thou find ſome good evidences of this thing. And let ſuch as find, and know, they are *prepared for glory* (by Engrafting into Chriſt, Calling, Sanctification &c. Rejoyce in the Lord alwaies, becauſe their [a] *Names are written in heaven*, they being prepared for it, ſhall certainly be brought unto it.

a This is a cleare evidence our Names are written in heaven, when the *Law of God*, (according to the New Covenant) *is written in our hearts*, that is, when there are *inclinations*, and *diſpoſitions* in our hearts according to the word, when there is *a new Nature*, *Holineſſe*, or *ſanctification*, in ſome meaſure.

The three and twentieth Obſervation in Nature.

NAturall Fruit-trees increaſe by little and little every yeare, they are not ſuddenly great, and large trees, but they increaſe by degrees, every yeare they grow bigger, and larger every way, by the culture and diligence of the husbandman, and influences of heaven, untill they attaine their full growth.

This ſhadowes out unto us the ſtate of ſpirituall Fruit-trees, in this *Propoſition*.

That grace in the hearts of Believers is not ſuddenly ſtrong, but ſtrength is gotten by degrees. Propoſition ſhadowed.

Grace is compar'd to a Grain of Muſtard ſeede, which though it be very ſmall, yet by degrees it groweth very great *Mark.* 4. 31. *It is like a Graine of Muſtardſeed, which when it is ſowen in the Earth, is leſſe then all the ſeeds that be in the earth, verſ.* 32. *but when it is ſowen it groweth up, and becometh greater then all herbs, and ſhooteth out great Branches &c.*

The inclinations, and new diſpoſitions which the ſpirit of God beginneth to worke in the ſoule, they are then but very weake, and ſlender, ſcarce (it may be) to be perceived, but afterwards they are more ſenſible; it is as Corne ſowed in the field (our Saviour holds it forth by that *Similitude Mark.* 4. 28) which bringeth forth, *firſt the blade, then the Eare, after that the full corne in the Eare.* Corne (wee know) ſprings up at firſt very ſmall and ſlender, and ſcarcely to be diſtinguiſhed from *Graſſe*; ſo the firſt ſpringings of Grace in ſome are ſo ſmall, that they are ſcarce to be perceived, nor are they eaſily diſtinguiſhed from *Morall vertues*.

The word of God is compar'd to ſeede, *Luk.* 8. 11. *the ſeed is the word, &c.* Now the ſpirit of God, being the efficient Cauſe, or worker, As the husbandman caſteth ſeede into his ground which he has prepar'd for that purpoſe, ſo does the ſpirit caſt, or put the word into the heart, he cauſeth it to faſten, to take hold, and to make impreſſion in the heart and conſcience of believers, and there he waters it, and cauſeth it to grow, he makes it take effect, and to worke according to the Nature of the word.

And of this ſeede the *New man* is borne, 1 *Pet.* 1. 23. *being borne againe, not of corruptible ſeede, but of incorruptible, by the word of God, &c.*

A Child newly borne, is not preſently a Man, but he growes up by little, and little; God hath *Children, young men, and fathers* in his great family the Church, believers of ſeverall ages, ſome weake, and ſome ſtrong.

1 *Uſe.* This being ſo, then the ſower, harſh doctrine that ſome men often diſpence, without due ingredients, or diſtinctions, is not according to wiſdome, laying loads, and burthens upon weake ſhoulders, and giving ſtrong meate to Babes; defining *faith* to be *a full perſwaſion of the love of God*, which is onely applicable to ſome ſtrong, well growne Chriſtians, and not to the *weaker*. In the diſcoverie of the *Characters of Grace*, ſuch are often held forth, as whereto none attaine but the *elder, and ſtronger ſort of Believers*, which are ſtumbling blocks, and grounds of Temptations, and doubts to the *weaker*. Paul ſhould be made a Patterne in this caſe: 1 *Cor.* 3. 2. *I have fed you with milke, and not with meate, for hitherto ye were not able to beare it.*

2 *Uſe.* Let not any ſoule be diſcouraged though Graces are weake at preſent, they will grow ſtronger and ſtronger, in the diligent uſe of all good meanes, though thou ſeemeſt to be even overturned by Sathans Temptations, and thy owne Corruptions frequently, yet carry this in thy Mind: *I ſhall be ſtronger.* And be ſure to *eye Chriſt* all along, having once got a ſight of him, though thy ſight be but weake, and dim, yet take heed of looſing it, and ſtrength will come from Chriſt: *often acting of faith* upon Chriſt, will *increaſe* and *ſtrengthen* the *Principle*, or *habit of faith*. Though thou art not able to lay faſt hold upon Chriſt with the hand of faith, yet if thou canſt but touch him, as it were, but with the *little finger of faith*, vertue will come from him, to refreſh thy ſoule. Daily ſtudy the *Promiſes of the New Covenant*, and ye may draw Milke out of thoſe Breaſts of Conſolation, which will feede, and ſtrengthen all the Graces. 1 Pet. 2. 2. *As new borne Babes, deſire the ſincere milke of the word, that ye may grow thereby.*

But

But ſome ſoules Object againſt themſelves that they doe not grow, after long uſe of the meanes, they find little, or no growth in *Grace*: It may be Anſwered, ſure thou art miſtaken: for thoſe who often complaine of the want of *growth*, which is their greife and burthen, certainely ſuch ſoules doe grow. Their clearer ſence, and ſight of Corruptions, with bewailing of them, is a plaine *Evidence of growth:* compare what thou findeſt now, with what hath beene aforetime, and it will be more viſible. *Fruit trees*, nor *Branches* cannot be ſeene to grow, yet compare their *breadth*, and *bigneſſe* now, with what they were aforetime, and their growth will be manifeſt.

The foure and twentieth Obſervation in Nature.

WEe ſee by Experience, that Grafts do ſooner, and more generally, take hold of the ſtocke, receive ſap, and life from it, in a mild ſpring, when there is calme warme weather, gentle ſhowers, and now and then ſome warme gleames of the ſunne, then they do in a cold ſpring, when there are many Froſts, dry, harſh, Eaſt winds; ſuch a ſeaſon keeps back moſt Grafts, and hinders their ſpringing, and ſhooting forth, as they would do in calme weather.

This is another *Similitude* &c. and ſhadowes out unto us this *Propoſition*: That

Diſcoveries of the Love of God to ſoules prepared for Chriſt, does haſten their cloſing with him.

When a ſoule lies under convictions for ſin, and apprehenſions of the wrath of God for it, the *great thing* is then, *how to make ſuch a ſoule to cloſe with, and lay hold on Chriſt*, whereby onely he ſhall have true peace, and ſo proceede unto growth, and bearing fruits. Now if ſuch a one live under a *harſh Miniſtry* where the Law is frequently thundred out againſt ſinners, with little mixture of the *Goſpell*, or if he meete with *paſſages in bookes*, which naturally beget feares, or converſe with *unſkilfull friends*, who (through ignorance of ſuch a condition) will be apt to cenſure (as *Jobs* friends) & lay on more load upon his ſpirit, ſuch a one hereby may be kept a great while from *cloſing with Chriſt*; and

reſting on him by faith: Whereas cleare diſcoveries of the kindneſſe and love of God in Chriſt, of readineſſe to receive, and bid welcome ſuch a one, is the moſt likely meanes, to bring the ſoule to *cloſe with Chriſt*. When the 3000 were pricked in their hearts at *Peters Sermon Acts* 2. the *Apoſtle* encourages them with *good words*, and aſſurance of entertainment, and acceptance, and thereupon they *believe and reſt on Chriſt*: So when the *Jayler* was ſtruck with terrors, *Paul* immediately encourages him to beleive, and he forthwith *cloſeth with Chriſt*, *Acts* 16.31. When a ſoule is wounded and bruiſed with the ſight of ſin, and apprehenſions of wrath, then the *ſoft Oyle, or Balme of the Goſpell* ſhould be powred in, *Eſay*. 35. 4. *Say to them that are of a fearefull heart, be ſtrong, feare not, behold your God will come with a Recompence, he will come and ſave you*. This is the very Office of Chriſt, and his Miniſters. *Eſay*. 61. 1. *To preach glad tidings to the Meeke, to bind up the Broken hearted, to proclaime liberty to the Captives, and the opening of the Priſon to them that are bound, to proclaime the acceptable yeare of the Lord, to comfort all that mourne &c.* Now the reaſon hereof is, becauſe ſoules lying under apprehenſions of wrath for ſin, their doubt is mainely of Gods willingneſſe to ſave them, they know not his *Will* in the thing, therefore to labour to convince them of his *Love*, of his *willingneſſe*, and *readineſſe* to receive, and ſave ſinners that come to him by Chriſt, is the great buſineſſe in caſe of diſtreſſe and doubting.

1 *Vſe.* This being ſo, then thoſe who goe about to direct, and comfort weary ſoules laden, and burthened with the ſenſe of ſin and wrath, are to beware how they preſſe the *duties of the Law* to ſuch in order to ſettlement and peace; ſome are ready ſtill (in ſuch Caſes) to tell the partie diſtreſſed in conſcience, *you muſt walke ſtrictly, take heed of Sin, give not way to corruptions, not ſo much as any motions or ſtirrings of them within, and be diligent in all duties of hearing the word, reading, meditation &c.* and ſo put them on the *duties of the Law, or Covenant of Workes*, whereby to get peace, and acceptance with God, making God appeare as a hard Maſter, and thereby lay one burthen upon another, in ſtead of eaſing of them; Whereas the *ſweete refreſhing Promiſes of the Covenant of grace, the infinite Love of God in our pretious Lord Jeſus Chriſt*, ſhould be laid open, and held forth clearely to ſuch a weary ſoule; that

that ſuch a one might ſee the great workes of *fulfilling the Law, and ſatisfying divine Juſtice,* done to his hand, in caſe he lay hold upon and, *cloſe with Chriſt by faith*; This is the ready way to ſettle ſuch a ſoule, to make the Graft take hold of the ſtock, from which it may receive life.

This the Apoſtle ſhewes us by a plaine inſtance, *Gal.*3. 2. *Receiveds ye the ſpirit by the worke of the Law, or by the hearing of faith?* as if he ſhould ſay, ye know this courſe was taken with you, before ye beleived: The doctrine of *free grace* was preached to you, ye heard that *Juſtification* came not by the workes of the Law, but by *faith in Chriſt*; even ſo it is now.

Secondly, Soules thus in diſtreſſe ought to harken to, and receive offers of grace when they heare them made, and not to put them off, and neglect them, as very many doe. They will not, or dare not cloſe with the free promiſes of grace, becauſe ſay they, I wretch am not worthie, I am not fitted, my heart is hard, my Corruptions are ſtrong, I am full of ſin, my whole life is nothing but ſin: Why thou ſhalt never have it otherwiſe, ſo long as thou ſtandeſt off, and refuſeſt *to cloſe with Chriſt*: If thou think to get thy heart into an humble, melting frame, and temper, and to ſubdue Corruptions, and then to cloſe with Chriſt, thou wilt but deceive thy ſelfe, that's not the way; but ſeeing thy want of Chriſt and thy ſinfull undone condition without him, and a true deſire in thee to get out of it, and to be ſanctified as well as juſtified, to be ſaved from ſin, as well as wrath: let it be the very firſt thing thou doeſt to venture on him, and *cloſe with him*, accept of his love, and doe but touch him by faith, and thou ſhalt find thy ſelfe healed of all thy ſpirituall diſeaſes, but without this courſe (notwithſtanding all thy owne ſtrictneſſe, and endeavours in duties) thou wilt find thy ſelfe to be worſe and worſe.

2 *Vſe.*

The five and twentieth Obſervation in Nature.

THe Husbandman having laboured, and taken much paines about Engrafting his Plants, when (in the ſpring) he ſees they begin to bud, and ſhoote forth, when he (obſerving of them) perceives they have

have cloſed with and taken hold of the ſtock, he is glad of it, this is a ground of rejoycing to him, he is very well pleas'd *to ſee the good ſucceſſe of his labours about his Fruit-trees.*

This diſcovers to us: That

A ſinners *Repentance, and cloſing with Chriſt, cauſeth joy both in heaven and Earth.*

The Lord, the great husbandman is alwaies at worke, labouring to draw ſoules to Chriſt, by all waies and meanes; And his *ſub-husbandmen the Miniſters* of the *Goſpell*, and all his people (one way or other) do labour in the ſame worke, they are *Co-workers, fellow labourers* with him in this great Goſpell worke: Now when they ſee their works and labours have good ſucceſſe, they rejoyce, and are glad.

The Reaſon.

1. The people of God rejoyce when they ſee unregenerate perſons come in to Chriſt, becauſe they are renewed themſelves, and it's naturall for every Creature to be glad of, and rejoyce in its like. Secondly; they rejoyce at the converſion of others, becauſe they love God, and Love is alwaies glad at that which pleaſeth, and makes for the beloved: God hath honour hereby, and therefore they rejoyce.

Secondly, the faithfull Miniſters of the Goſpell rejoyce at the converſion of ſoules, not only upon theſe accompts, but alſo becauſe they are more immediately concerned in it, it is their proper worke and buſineſſe, to winne ſoules to Chriſt: Now when they ſee the ſucceſſe of their Labours they ſay as the Apoſtle, 3 Epiſtle of *John* 4. *I have no greater joy then to heare that my Children walke in the truth.*

So the Apoſtle Paul, 1 *Theſ.* 2. 19. *what is our hope, our joy, our Crowne of rejoycing, are not yee &c?* v. 20. *For ye are our glory & joy.* Thirdly: The good Angels alſo rejoyce when ſinners turne to God: This our *Saviour* tells us: *Luk.* 15. 7. *I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth &c.* verſ. 10. *There is joy in the preſence of the Angels of God over one ſinner that repenteth.*

Fourthly, *God the father, ſonne, and ſpirit* rejoyce at the Repentance of ſinners. The ſpirit (to ſpeake after the manner of men) is

is said to be greived with sin, when soules reject his motions, so on the contrary when they hearken to him, he is well pleased. Our *Saviour* having taught his disciples, and brought them to understand, and receive the things of the kingdome of God he rejoyced, *Luk.* 10.21. *In that houre Jesus rejoyced in Spirit &c.* Also we see how *God the Father* is wel pleased when sinners come in to Christ, this is at large made out unto us in the *Parable* of the *Prodigall*, *Luk.* 15.20. the father seeing his sonne returning to him, how glad is he of it, he ran to meete him, and fell on his neck and kissed him: then there was Musicke, and dancing and feasting, &c. all this is but to let us know how welcome a soule is to God when it returnes from its wandrings: *Esay.* 65.19. *I will rejoyce in Jerusalem, and joy in my people, and Zeph.* 3.17. *The Lord thy God in the midst of thee is mighty: he will save, he will rejoyce over thee with joy: hee will rest in his Love, he will joy over thee with singing.*

1 *Use.*

O what encouragement is here unto sinners to come in, and close with Christ by faith! they shall be welcome, freely welcome, & not onely so, but heaven & earth will (as it were) ring with joy at their coming in: It will not be onely matter of joy unspeakable and full of glory unto *themselves*, but also it will be *joy to others: Men* and *Angels*, yea the blessed *God* himselfe (speaking to our apprehensions) is said to rejoyce at it. Now therefore be wise in this *thy day*, stand not out one Moment longer; wilt thou not accept of a *Crowne* and *kingdome* when it is offered thus freely? if thou wilt not, then know for a certainty, that God who now tels thee he will be glad of thy coming in) *will laugh at thy destruction, and mocke when thy feare comes. Pro.* 1.26.

Secondly: Let all the people of God labour in this glorious worke of winning soules to Christ, that so Jerusalem (the Church of God) may not only be a quiet habitation, but also filled with joy, when the *redeemed of the Lord shall returne, and come to Zion with songs, and everlasting joy upon their heads, they shall obtaine joy, and gladnesse, and sorrow and sighing shall flee away. Esay* 35.10.

2 *Use.*

This is a Touchstone for those who professe, and pretend an interest in Christ: doest thou rejoyce when thou seest or hearest of any comming in to Christ, that the kingdome of Christ is daily growing,

3 *Use.*

growing, and increaſing in the addition of Members to his Church? Does it refreſh thy ſpirit to ſee and heare that *holineſſe*, and the *power of godlineſſe* gets rooting in the hearts of many in the world, that Jeſus Chriſt is received, and multitudes cloſe with him? why then this is a *ſound* and *ſure evidence* and *ground* that thine heart is upright with God, that thou haſt an intereſt in Chriſt, and art thy ſelfe ingrafted into him.

But if it be an indifferent thing to thee what others doe in this reſpect, whether they come in or no; if they doe not, thou art not moved, it grieves thee not to ſee men reject Chriſt freely tendred in the Goſpell, nor if they receive him, and cloſe with him, neither art thou glad of it, thou doeſt not rejoyce in it. If the habituall frame, and temper of thy ſpirit be thus, I dare boldly affirme it, thou haſt not cloſed with Chriſt thy ſelfe as yet, thou art not yet ingrafted into him, therefore conſider thy waies, and make haſt to get into Chriſt, delay not a moment longer.

The ſix and twentieth Obſervation in Nature.

(a) Inanimate Creatures are ſaid to rejoyce, when they performe Naturall Acts vigorouſly. *The ſun reioyceth to run his courſe. Pſ.* 19.5. *The hills, and Valleys* (when aboundantly fruit full) *they laugh and ſing, Pſ.*65.13.

Propoſition ſhadowed.

AS the Husbandman takes pleaſure in his fruit-trees, ſo they (a) *(in a ſence) take pleaſure in him: He delights to walke among them, & converſe with them by meditation; ſearching out their Natures, and vertues, for Profits, and advantages, he takes pleaſure in their ſhade, (in heate of ſummer) and in their wholſome fruits in their ſeaſons: And the fruit-trees alſo may be ſaid to take pleaſure in the husbandmans watering, dreſſing, and manuring; diſcovered by their increaſe, ſtrong, and vigorous ſhootes, pleaſant Bloſſomes, and multitudes of fruits from yeare to yeare.*

This is another *Similitude* &c. and ſhadowes out unto us this *Propoſition*. That

There is a ſweete fellowſhip, & communion betweene God, & his People, God delights in them, and they delight in him.

Believers ſtand in the neereſt *Relations* to God that can be, *As a peculiar people unto God* 1 *Pet.*2.9. *As children to a father*, *Rom.* 8.17. *As freinds to God the father, and Chriſt, Iames* 2.23. *Iohn* 20.17.

As

As Branches to the roote, or ſtock: as brethren to Chriſt, as heires and coheires with Chriſt: As a wife to the husband; as members to the head, 2 *Cor.*6.17. *Io.*15.14. *Cant.*4.17. *Ephe.*3.20. In all which there is a wonderfull union,and neereneſſe ſet forth betweene God and his people,wherein there is *delight,and Communion.*

The *Apoſtle John* ſpeaks this for himſelfe,and others, he tels us what their Experiences were in this: 1 *John* 1. 3. *That which we have ſeene, and heard,declare we unto you, that ye alſo may have Fellowſhip with us, and truly our Fellowſhip is with the father, and with his ſonne Jeſus Chriſt.* The people of God they *walke with God;* Now can two walke together, and not have *Communion,* & *Fellowſhip* one with another? Surely there are many intercourſes, and ſweete paſſages betweene freinds when they walke together: There are *Queſtions,* & *Anſwers,* reſolving of doubts, & Communications of ſecrets betweene intimate freinds as they walk together. Nay there are not only theſe *Relations* (mentioned) & a friendly walking together with God, but there is alſo a *Co-habitation,* or dwelling together with God, yea more: there is an *In-dwelling:* God *dwels in his* people, & they *dwell in him:* So that here is a ground of *Communion indeede:* 2 *Cor.*6.16: *I will dwell in them, walke in them:* And *Joh.*1.4,16. *He that dwelleth in Love, dwelleth in God, and God in him.* As the *ſpirit is in believers,* ſo they are *in the ſpirit Gal:* 5. 25. Here then muſt needs be *communion, and fellowſhip.* From theſe *Relations,* and neereneſſe to, and union with God, ſprings this *Communion,* which includes *love, joy, and pleaſure* on both ſides: unſpeakable *love* flowes from God unto his people: yea, God takes *pleaſure, and rejoyceth in his people.* And they returne *Love* to God againe, they alſo take *pleaſure, and rejoyce in God:* the ſcripture is plentifull in theſe things: *Pſ.* 147. 11. *The Lord taketh pleaſure in them that feare him: ſo againe, Pſ* 149.4. *The Lord taketh pleaſure in his people:* and *Zeph.*3. 17. *The Lord thy God in the midſt of thee is mighty, he will ſave, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.* Here is the mighty God taking *pleaſure in his people, rejoycing with joy, and ſinging, reſting in his love, the believing ſoule.* This joy is not the joy of ordinary freinds, but of thoſe of neereſt relation, the *husband and the wife,* and that (too) at their eſpouſalls: *Eſay.* 62. 5. *As the Bride groome rejoyceth over the Bride, ſo ſhall thy God rejoyce over thee.* Gen. 5.22.6.9. 2 Cro 7.17.

Seeing there is ſuch a fellowſhip between God, and his people, what an invitation, and encouragement is this to all to come into *this Garden the Church of God?* ſuch who weary themſelves in ſeeking for content, and pleaſures in the empty things of the world, may come hither, and be ſatisfied: O ſay not we ſhall looſe our pleaſures if we turne to be preciſe, and religious, then farewell delights, and joy, then we muſt imbrace *ſadneſſe and Melancholy*, inſtead of our *delights*. O conſider how much thou art miſtaken that judgeſt thus: taſt and try, and thou wilt find it otherwiſe. Thy *pleaſures* now out of Chriſt, are but *ſhadowes of Pleaſures*, and there is nothing but *bitterneſſe* attending them: theſe are *reall, and ſubſtantiall pleaſures*, unſpeakably more, and better in the meaſure, and nature of them, and yet they are but *taſts, and beginnings of Eternall joyes and ſatisfactions*. *All the waies, and walkes in this Communion with God, are waies of pleaſantneſſe, and all the pathes are peace*, *Prov.* 3.17.

Here thou maiſt walke, or ſit under the *great Appletree Jeſus Chriſt*, & be refreſhed with his ſhade, & fruits: Heare what the Church ſaies & come toher, *Ca.* 2.3. *I ſate down under his ſhadow with great delight, & his fruit was ſweete to my taſt*: yea, here is *wine to the fruits* to make up a compleat *Banquet*: *v.* 4. *He brought me into a Banqueting houſe*, where are *mixed wines, and wine of the Pomegranate*, *Prov.* 9.2. *Cant.* 8.2. If thou delight in *feaſts, and Banquets* here they are: *A feaſt of fat things, of wine on the Lees well refined*: *Eſay.* 25 6. And the Maſter of the feaſt ſaies freely, *Eat O freinds, drinke, yea drinke abundantly O beloved Cant.* 5. Therefore delay not to come, that thou maiſt be filled with this joy, *in Communion with God.*

2 *Vſe.* Will God indeede dwell with men, and have fellowſhip and Communion with them? Does the holy and bleſſed God (who cannot have any addition of happineſſe by the ſociety of all the Angels in heaven) condeſcend ſo low as to have Communion with ſinfull man, and to dwell with him, as *Pſal.* 132. 14. This is my reſt for ever, here will I dwell for I have a delight there: O how ſhould we ſtand admiring at his free grace and love, And what an Engagement is this unto us to walke humbly, and holily with him?

Let

Let us therefore be diligent to *improve this* Communion, it will be our unſpeakable happineſſe, and Glory; hereby we are enabled to act for God, with chearefulneſſe and life, all duties are eaſy, and pleaſant to us, which when *this* is wanting we carry on but heavily: *This* lifts us up above the reach of Temptations, the fleſh is downe, or very much weakned: Sathan is at quiet, in reſpect of many ſuggeſtions which at other times he drives on, and watches his ſeaſon when he perceives the ſoule in another frame; being in *Communion* with God, *the World* is then under our feete, the daintieſt baits of it, have no taſt nor reliſh with us: Yea the greateſt outward Afflictions (which when *Communion* is wanting doe load us, and preſſe us downe and which break the bark, or the heart of others) theſe are but light, and are eaſily borne. By *cloſe Communion with God* we live in another ſpheare, in another world, then the Common ſort of Chriſtians who improve not *Communion*; it lifts Beleivers as it were into the *third heaven*, where are unſpeakable pleaſures, and contentments, and the ſoule ſaies, its good being here; O that I might build, and reſt here, and goe no more downe from this Mount: from this Mount the ſoule takes a view of the holy Land, and ſees the beauty, and glory of it, the ſoule ſees it ſelfe intereſſed in the kingdome, and all the riches, and Treaſures of it. O the Priviledges that Chriſt hath purchaſed for the beleiving ſoule, they cannot be numbred nor conceived! for God is the great everlaſting Portion of his people, and in him are all deſirable things, ſutable to the ſoule, which are plainely laid open to the eye of the ſoule, the ſpirit ſealing an aſſurance thereof unto it *in this* Communion, which is ſatisfying and filling more then can be expreſſed:

3 *Vſe.* Seeing ſuch a *Fellowſhip* and *communion* may be had with God through Chriſt, many Chriſtians (reall believers) have reaſon to take ſhame unto themſelves for that they looke ſo little after it; It is cleare to the eye of diſcerning Chriſtians (who know by Experience what this *Communion* is) that ſome have little *Communion* with God, for their *Communion* is ſo much, and ſo hartily with the Creature, that it cannot be alſo with God; *their ſpeeches, their daily courſe, and practiſes, their deadneſſe in duties, their cold, and hartleſſe acting for God, for the intereſt of Chriſt, their*

ſtarven love to the ſaints, and their eager, and ſerious purſuite of their owne intereſts, in things of the World, ſo highly priſing every petty advantage, as that rather then they will part with it, they will let the glory of God, the Goſpell, Religion, and all Gods people, ſuffer blemiſhes, and diſparagement.

Theſe (and ſuch like) things I ſay, doe too clearely evidence, and prove their *Earthly mindednesſe*, and conſequently that they are at a diſtance from God, and enjoy not this *Communion*: For it is as poſſible that darkneſſe ſhould abide upon the earth where the ſun ſhines, as that *earthly mindednesſe, and Communion with God*, ſhould abide together.

The ſeven and twentieth Obſervation in Nature.

WHen the Husbandman hath a plantation in hand, or intends to enlarge his Orchard, he does then remove, and take out of the way whatſoever hinders his worke; all the ſhrubs, and buſhes, wild trees, hedges, ſtones, Roots, or whatſoever elſe lies in the way: Hee ſets himſelfe and his workmen to cut them downe, roote them up, and remove them, that ſo he may plant his Fruit-trees, *and have a large, and faire Orchard.*

Propoſition ſhadowed.

This may teach us. That

Who, or whatſoever hinders the inlargment of the Church of God, he will certainely (and ſometimes with great anger) take out of the way.

The workes and people of God in all ages, have beene oppoſed by his enemies, and hindred for a time, but God hath ever appeared for his people, and helped them, and carried on his deſignes by them, and for them, and the oppoſers of God, and his people have been brought downe.

When God went about to *plant and enlarge his Church the people of Iſraell*, how did he cut downe, and deſtroy their enemies that *hindred*, and *oppoſed* them? When *Kings* and *Princes*, with great *Nations* roſe up againſt them to ſtop the plantation, theſe great Mountaines were levelled before them, theſe tall Ceders, and barren trees were hewen downe on every ſide: *Pharaoh*, and his great

great Hoſt, *Syhon* and *Ogg* with their *Armies*; *one and thirty Kings* with much people, even as the ſand of the ſea for multitude, *Iohuah* 11. 4. all fell before *Iſraell*; If *Rivers* or *Seas* hinder their paſſage, they ſhall be dried up; *Armies* of *Gyants* are cut off, *men*, and *devills* are made ſubject unto them. *Ioſh.* 12. *Luk.* 10. 17.

Who art thou O great Mountaine before Zerubbabel, thou ſhalt become a plaine, Zecha. 4. 7. God will *Overturne, Overturne, Overturne* all perſons and things that oppoſe him. *Ezek.* 21. 17.

The husbandman will cut downe, and roote up the *wild Plants*, and *trees*, with Anger, and great fury, he will come with *fire*, and *ſword*, as the *Prophet* ſpeakes *Eſay.* 66. 14. 15. *The hand of the Lord ſhall be knowen among his ſervants, and his indignation towards his enemies, the Lord will come with fire, and his Charets like a Whirle-wind verſ.* 16. *For the Lord will judg with fire, and With his ſword all fleſh.*

Now when ſhall this be, even when the Lord will *enlarge his Church*, when he will *extend peace to Ieruſalem as a River, and the glory of the Gentiles like a flowing ſtreame, Eſay.* 66. 12. *When the iſles a farre off ſhall declare his glory among the Gentiles, and brethren ſhall be brought out of all Nations; When the new heavens, and the new earth ſhall be made, the Church of God enlarged*, and beautified; as we may ſee at large, *verſ.* 19. 20. *&c.* The *Prophet Jeremiah* ſpeakes likewiſe to the ſame purpoſe, *c.* 23. 19. 20. *Behold the tempeſt of the Lord goeth forth in wrath, & a violent whirle Wind ſhall fall downe upon the head of the wicked; and the anger of the Lord ſhall not returne, untill he have executed, and till he have performed the thoughts of his heart.*

Now when theſe things ſhall be, we ſee *verſ.* 20. *in the latter daies* (when God is *enlarging his Church*) *ye ſhall underſtand it plainely.*

This God will doe, that he may glorifie himſelfe in ſhewing forth his *power*, and *juſtice* towards his *enemies*, & *love* to his *people*.

This may informe us, and give ſome light unto us, why all the *deſtructions, confuſions*, and *overturnings* (which have beene in theſe Nations of late yeares) have come to paſſe; and what other Nations ſhall ſhortly find alſo. 1 *Vſe.*

The great husbandman is about the *enlarging* of his *Orchard*, according to the many *Propheſies*, and *promiſes* in his word;

Now therefore *who*, or *whatſoever* hinders and ſtands in the way, ſhall certainely be *removed* 2*Theſ.* 2. 7. *The Lord ſhall conſume him (Antichriſt) with the ſpirit of his mouth, and deſtroy him with the brightneſſe of his coming.*

2 *Vſe.* As this is unſpeakable conſolation to the ſaints (who are the goodly fruit-trees in this large garden) ſo is the ſame cauſe of trembling, and aſtoniſhment to all oppoſers of *God* in this his great worke: *Weeds* and wild Plants in a garden, that's carefully ordered, are not ſo ſure of plucking up, as theſe perſons are of a downfall; for God hath ſaid it; he will plant his Garden, and enlarge it, *upon an high mountaine, and eminent*, and then up goe the *wild trees*, though never ſo high and beautifull, *Ezek.* 17. 24. *Then all the trees of the field ſhall know that I the Lord have brought downe the high tree, have exalted the low tree, have dryed up the greene tree, and made the dry tree to flouriſh, I the Lord have ſpoken it and have done it.*

3 *Vſe.* Thirdly: yee that ſtand out, and oppoſe the worke of God, be perſwaded to deliver your ſelves from deſtruction; beware of hardneſſe of heart, in refuſing to ſee, and acknowledge the hand of *God* in his diſpenſations; for as *Pharaoh, the inhabitants of Egypt, Canaan*, and others, were deſtroy'd in their oppoſition againſt the plantation *of old*; ſo ſhall it be with all hardned ſinners *in theſe latter daies*: Thoſe being but *Types*, and *ſhadowes* of things that ſhall come to paſſe *in theſe goſpell times*: *Heb.* 10. 1. *The law hath a ſhadow of good things to come*, Not only as they ſhadow forth *Jeſus Chriſt*, but alſo the *things of Chriſt* in his Church.

4 *Vſe.* And further: Let this Caution *Gods owne people*, It is to manifeſt, and evident, that even ſome of them doe in ſome reſpects, oppoſe the *worke of God*; we ſee what diviſions, and contentions there are amongſt them, about the things concerning the kingdome of Chriſt: Now therefore take heed of oppoſing the mind of *God*; for if he be diſpleaſed with thoſe who *help not the Lord againſt the mighty*; will he not be much more diſpleaſed, with thoſe that oppoſe him, and are againſt him, in any of his *deſignes*? It may hinder them of much good which otherwiſe they might have received from *God*, yea, it may provoke *God* to cut them off, though *his owne people*: The husbandman ſometimes cuts off *a Branch*, or

See Pag.

cuts

cutt downe *even a good tree*, when it is in his way, and hinders any of his *great workes*: so doubtlesse does the Lord with some of *his owne people*, when, through any worldly interest, or corruption, they oppose his designes: Therefore take heede, speake not, neither act against God and his waies through mistakes, be not unwise, but understand what the will of the Lord is *Eph.* 5. 17.

The eight and twentieth Observation in Nature,

WHen rare, and excellent fruit-trees, and fruits are first knowne, there being but few of them, they are more valued, and esteemed, then afterwards when they are multiplyed, and growen common; though the commodities are still the same in goodnesse, as at first.

This shadowes out unto us, That

The constant enjoyment of the best things from God (through corruptions) makes them lesse noted, and esteemed. *Proposition shadowed.*

The nature of man is much taken with *new things* which having beene a while used, and enjoyed, are not afterwards of so much value with us, though the things remaine in their former goodnesse, and worth, *health*, *peace* and *plenty*, and the *best good things* of this life, yea, the *Ordinances of Christ*, *society of the saints*, *seasons and oportunities of grace*, *spirituall priviledges*, are *lesse observed and prized* after a *long enjoyment of them*, then at the first: Though *Manna* was a pleasant bread, Angels foode, and the people of Israel were well pleased with it for a time, yet afterwards they were weary of it *Numb.* 21. 5. *Our soule loatheth this light bread.*

When the people of God see the necessity and want of good things, and earnestly pray, and waite for them, and at length God satisfies their desires, and gives out the mercy longed for, then they are much taken, and affected with it, their affections are raised, and enlarged, they put a price, and value upon it, greatly rejoycing in it, and blessing God for it; But after a certaine time

time of enjoyment, the heart is leſſe upon it, the ſtreames of affections are abated, and run lower, there is not that frequent notice taken of it, neither when the mind reflects upon it (at any time) are the affections ſtirred, as *at the firſt* when the *thing* was *new*.

Thus it is even in reſpect of the *beſt, and choiceſt things* wee receive from God in this life, even the *ſence, and evidences of the love of God, pardon of ſin, intreſt in Chriſt, Communion with the father, and the ſonne through the ſpirit*; Theſe things after an *habituall long enjoyment of them*, are leſſe noted, and leſſe affect the heart, then upon their firſt diſcovery, ſo that God expoſtulates with his people about it, he takes notice of it, and obſerves the difference of the frame of their ſpirits, what it hath beene and what it is afterwards, Jer. 22. *I remember the kindneſſe of thy youth, the love of thine eſpouſales &c. when thou wenteſt after me in the wildernes*: time was when we were firſt acquainted, and thou didſt take me for thy *Lord, and Husband*, thou didſt expreſſe much love towards me, and waſt affected with me, and we walked cloſely together, but now the caſe is otherwiſe: *What iniquity have ye found in me that ye are gone farre from me, & have walked after vanity, & are become vaine, as verſ. 5. thou haſt loſt thy firſt Love, Rev. 2.4.*

God is ſometimes neceſſitated (as we may ſay) to take away, and deprive his people of Priviledges, and good things, that ſo by a ſence of the want of them they may be brought to ſee their unthankfulneſſe, and take more notice of them, and prize them more when they are reſtored.

The experience of Chriſtians make this too evident.

1 *Uſe.* The conſideration of this ſhould humble us, and make us greatly aſhamed, ſeeing that many kindneſſes from God, many acts of his Love will not draw, and faſten our hearts to himſelfe, but that they grow *cold, and ſluggiſh* under the richeſt enjoyments: Let us often reflect upon it, and loath our ſelves for this unanſwerable frame of ſpirit towards God, men cannot beare unthankfulneſſe, or ſlighting without withdrawing the manifeſtations of their love: Now ſuch as cannot out of an ingenuous Principle returne love for love to God, yet let the feare of looſing enjoyments make ſuch perſons *value and prize them*.

2 *Uſe.* Secondly, this hatefull frame of ſpirit of *neglecting, or undervaluing pretious things* from God, ſhould make us long for the *ſtate of glory*, when the ſoule will be in a conſtant frame of

frame of fervent love to God, and be as much affected with enjoyments after thousands (millions) of yeares, as at the first.

The nine and twentieth Observation in Nature.

ALL the ſap and nouriſhment that the branches of a Tree have, they receive it from the Roote, the boughes and branches have not one jot of ſap, but what ariſes from the Roote, there would not be one Bud, or bloſſome, or ſhoote, or leafe, or fruit, upon the Tree, if the Roote did not give up ſap to nouriſh, and maintaine them.

This ſhadowes out unto us, That

Propoſition shadowed.

Our life, growth, ſtrength, and all our ſpirituall Acts, are from Chriſt.

Chriſt is the Roote, and ſtock of everie believer, and all ſpirituall life, and habituall grace is from him: and not only the ſeede, habits, and principles of grace, but alſo all the workings and actings of grace are from him, as at firſt wee were ſtarke dead in ſinnes and treſpaſſes untill he gave us life, ſo being quickned by the ſonne (who quickneth whom he will) we cannot grow, nor act but by influences from him, 2 *Cor.* 3.5. *We are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God.* A good thought is the leaſt and loweſt act of grace, and yet *that* we cannot doe of our ſelves, *good thoughts, and deſires* are as *Buds or Bloſſomes* upon a tree, which ſhew themſelves before the *fruits*, Now if trees cannot *bud* of themſelves, how much leſſe can they bring forth *fruits*.

Which alſo our Saviour plainely tels his diſciples, Jo. 15.5. *Without me ye can doe nothing*: Hee doth not ſay without me ye cannot doe any great thing, but nothing at all. And *Hoſea* 14.8. *from me is thy fruit found:* The *Spirit of Chriſt* is the ſpring, and Roote of all our ſpirituall life, it is the ſtrength, and power of the ſoule in believers, *Acts* 1.8. *Ye ſhall receive power when the Holy Ghoſt is come upon you. Paul* aſcribes his life, and power to Act, all to Chriſt, *Gal.* 2.20. *I live, yet not I, but Chriſt liveth in me,*

the life which I now live in the fleſh, I live by the faith of the ſonne of God. And *Phil.*4.13. *I can doe all things* (ſaith he) but it is *through Chriſt that ſtrengtheneth me.*

1 *Uſe.* From hence believers (ſome more eſpecially, of more eminent parts and gifts) may ſee cauſe and reaſon to take ſhame unto themſelves, who having performed any duties, or done any thing according to the mind of Chriſt, are ready to take the glory to themſelves, and thinke too well of themſelves. O this is a generall corruption, an accurſed thing in the mid'ſt of us, this ſecretly workes more or leſſe in every heart, but in ſome is more apparent to themſelves and others, although (it may be) theſe kind of workings of heart declare not themſelves plainely, nor ariſe not up in the ſoule to cleare, and poſitive aſſertions, ſhewing themſelves in their owne colours, and proper natures, yet they may be diſcerned to be in the heart, by their *fruits, effects, and conſequences*, which ſpirituall eyes diſcerne in themſelves, and others.

2 *Uſe.* Let this teach us to have an eye upon Chriſt in all wee doe, and take heed of going about to act in our owne ſtrength, either in performance of duties, or mortifying Corruptions: Believers generally have recourſe to Chriſt in reference to their *ſalvation, and deliverance from ſin, wrath, and hell*; but doubtleſſe there is ignorance of this point in many, and a great neglect in moſt, in reſpect of eying Chriſt, and drawing vertue from him by faith, as to *particular actings* all along in their lives: were we but well inſtructed in this point, and did but practiſe accordingly (even to looke unto Chriſt with the eye of faith, to fetch life, ſtrength, quickning and all things needefull) wee might then *dye more unto ſin, and live more unto God*, and might find our ſelves *ſtrengthned with might in the inner man by his glorious power, even the ſpirit of Chriſt: Col.* 1. 11. *which worketh in his people mightily, verſ.* 19.

Acts 1.8.

3 *Vſe.* Seeing all is *from Chriſt* let therefore all be *unto Chriſt:* give the glory *to him*, ſeeing the life, and power to Act is *from him.* This is a thing of moſt ſpeciall concernment, and to be noted by every believer; that as we doe all *in the ſtrength of Chriſt*, who is the *efficient cauſe* of all the good we doe, ſo alſo, we ſhould doe all *unto Chriſt*, as the *finall Cauſe*, unto whom, and for whom we doe all.

Theſe

These two speciall things the Apostle laies downe in one verse *Phil.* 1.11. He prayes that they may *abound in love and be filled with the fruits of righteousnesse, which are by Iesus Christ, unto the glory and praise of God.*

It is the property of *hypocrites, & temporary believers*, to act in *their owne strength, Gifts, and parts, and for themselves*, their eye is secretly upon themselves: *Hos.* 10. 1. These are *empty Vines: they bring forth fruit to themselves*, their fruit is as good as no fruit, because for themselves; but *trees of the Lords planting bring forth fruit, that he may be glorified, Esay* 61.3. and Rom. 7.4. *That we should bring forth fruit unto God.*

The thirtieth Observation in Nature.

FRuit-trees *that spread much, and grow low, neere the ground, such (most commonly) bring forth more, and larger fruits then high Trees that aspire up into the Aire: some Reasons may be given for it, See Lo. Ba. Nat. Hist.*

This shadowes out unto us, That

Humble Christians bring forth farre more, and fairer fruits, then such whose spirits are lifted up. Proposition shadowed.

Lowly Christians are like the lower grounds under hils and neere Rivers, upon which when moisture descends from the heavens, and from the hills, *it rests there*, and makes the ground fat, and consequently fruitfull.

Who was a more fruitfull Christian than *David the holy Prophet?* he was so eminently fruitfull, and brought forth so much and so lovely fruits, as that God himselfe commends him, and saies he walked in all the commandments according to his owne heart (one particular excepted) and we see of what a spirit he was in respect of *humility, Psal.* 131.1.2. *My heart is not haughty, nor mine eyes lofty, my soule is even as a weaned Child.*

And the Apostle *Paul* discovers a spirit of more then ordinary humility, 1 Cor. 15 9. *I am the least of the Apostles, that am not meete to be called an Apostle.* And as though that were not low enough, he descends lower: *I am lesse then the least of all Saints, Eph.* 3. 8. But now, who among the Apostles, or Saints brought forth more,

and greatter fruits then this *lowly tree*: *In nothing was he behind the very cheife Apoſtles*, 2 Cor. 12.11. yea; *he laboured more abundantly then they all*, 1 Cor. 15.10. *and* 2 Cor. 11.23. *In labours more abundant*.

The Reaſons hereof are, firſt: *humble Chriſtians* have more from God then others; becauſe *neerer God*: they walke with God, and God Communicates himſelfe to them more then to others, as familiar friends communicate ſecrets one to another: ſo God to the *humble ſoule* that walkes with him, *He giveth grace to the humble*: 1 *Pet.* 5.5. *He will teach the humbe his way. Pſ.* 25.9. but *he reſiſteth the proud*, and is a farre off from him.

Secondly, *Humble ſoules* are communicative; they make others partake with them of what God hath given them (Children, & every one plucke fruit from a low Tree) *and he that watereth ſhall be watered alſo himſelfe*, *Prov.* 11. 25. the more they give out, the more they have comming in, the more good fruit a Tree brings forth the more will the husbandman doe for it (by way of culture) that it may ſtill bring forth more fruit.

Thirdly, *Humble Chriſtians* are moſt fruitfull, becauſe they receive profit from all perſons, from all things, they can learne ſomething from everie thing, from the meaneſt, from the worſt (whereas *proud perſons* thinke they have ſo much that they'l learne from none) ſo that their advantages are both from *heaven and earth*, as *materiall trees* growing *low*, *neere the ground* have not only the *ſun and raine*, but alſo ſome advantage by the reflection of the ſunne beames from the earth: which *tall*, *high Trees* have not.

Uſe. Let us be much in love with this pretious grace of *humility*, and beware of *pride*: if we would bring forth much and faire fruits; let us labour to be *clothed with humility*: and follow the moſt glorious Patterne herein *Mat.* 11.29. *Learne of me, for I am meek, and lowly in heart*: Then ſhall wee bring forth much and great fruits, whereby our father, will be glorified, whereof our ſelves, and others may eat and be filled.

But here we may ſtand, and take up a lamentation for what we ſee contrary in many of the people of God in our daies: eſpetially among thoſe who have beſt parts and abilities, O what ſhall we doe to pluck up this poyſonous deſtructive Plant,

from

from among the good plants of grace.

This has a ſtrong hold even in many of the Saints, and is like that uncleane ſpirit *Mat.* 17. 21. which goeth not out but by *Prayer* and *faſting*: with great ſtriving, and much adoe.

Conſider: is it no Argument againſt it in that it puts us a farre off from God, in reſpect of that cloſe communion we might otherwiſe have with him: and ſecondly, it almoſt ſtifles, and chokes our graces that they cannot act, as they doe in the humble ſoule. thirdly: it blemiſhes, and cloudes exceedingly (both in the eye of God, and humble ſoules) the beauty and honour of Chriſtians in this life, and leſſens their future glory, and that for ever.

This is for the honour and praiſe (as well as for the conſolation) of *humble ſaints*; who though they be loweſt, perhaps, in outward reſpects here in the world, yet are they in higheſt eſteeme with God: their *humility exalts them*, even in the accompt of God, and ſuch low ſpreading Trees, ſhrubs in their owne eyes, when they are tranſplanted into the *Garden of God* in *Paradiſe*, ſhall be ſet upon the *higheſt ground*, and be the *taleſt Trees* there, *farre above* many of their breathren who in this life are farre above them. *2 Vſe.*

The one and thirtieth Obſervation in Nature,

THe Roote, body, boughes, branches, and ſmall Twigs of a Tree make but one body, or ſubſtance: Though the parts of a Tree are diſtinguiſhed and knowne by ſeverall names, and are divided into multitude of boughes, branches, and twigs, yet all of them are ſo joyned together as that they make up but one body, or ſubſtance.

This ſhadowes out unto us That *Jeſus Chriſt and his people, (though multitudes of diſtinct perſons, yet) are ſo united, as that they make but one body.* *Propoſition ſhadowed.*

Chriſt is the head of his Church: and all believers being united to him by faith, are his Members: 1 *Cor.* 12. 27. *Ye are* *Col.* 1. 18.

the body of Chriſt, and members in particular. Now there is not a more reall union in nature between the head and the Members in the body of a man, or betweene the Roote and branches of a tree, then there is betweene Chriſt, and his people.

When Chriſt aſcended up on high he gave *Gifts unto men for the perfecting of the ſaints, the body of Chriſt, Eph.*4.12. *That they may grow up into him in all things which is the head, even Chriſt, verſ.* 15. *From whom the whole body fitly joyned together, and compacted, by that which every joynt ſupplyeth, according to the effectuall working in the meaſure of every part, maketh increaſe of the body, unto the Edifying of it ſelfe in love, verſ.*16.

Chriſt calls himſelfe the *Vine, Joh.*15.5. that is the bottome, *ſtock or Roote of the Vine*, and his people are the *Branches*; Now as the *Branches* being joyned, and made one with the *Roote* doe receive all their nouriſhment, ſap and life from the roote whereupon they increaſe, and without which they would certainly die and wither, ſo it is betweene *Chriſt and his people*; there being a reall, myſticall union and oneneſſe betweene *this head* and *this body*, life and nouriſhment is given from the *head* to the *body*, Col. 2.19. *from which* (head) *all the body by joynts, and bands, having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.*

1 *Uſe.* This is a ground of unſpeakable conſolation to believers; for this being ſo, Chriſt will certainely take care of them; being *joyned to Chriſt, and one with Chriſt* they ſhall have *life, nouriſhment, ſtrength, wiſdome, righteouſneſſe, holineſſe*, all good things in this life, out of his fulneſſe, and glory hereafter for ever: it cannot be otherwiſe; for in ſo doing Chriſt provides for himſelfe, and glorifies himſelfe, his Members being *one with him.*

2 *Uſe.* From hence a ſpirituall eye may ſee a very *great dignity, beauty, and glory* put upon Believers (though the meaneſt.) *Union and oneneſſe* with ſuch a glorious perſon puts a *ſpirituall glory* upon them. A great Prince marrying a meane perſon, by that union, an honour is derived upon the party, according to the dignity of the Prince. Now believers are *married to Chriſt*, Jer.3.14. *and* Rom. 7.4. and ſo made one with him, as the husband and the wife are one: ſo that what

what dignity and honour is upon the husband, is alſo, in a proportion, upon the wife.

The two and thirtieth Obſervation in Nature.

THe Roote of a Tree does continually give up ſap, and nouriſhment to the Boughes and branches all the yeare long; as well in winter to preſerve life, as in ſommer, to cauſe growth and increaſe: But ſap at any time deſcends from the Branches to the Roote: (*though moſt men, upon miſtaken grounds (of this See. pag.) conceive, and affirme, that ſap deſcends in Autumne into the* Roote.)

This ſhadowes out unto us, That

As we have our life, and all from Chriſt, ſo we are continually receiving new ſupplyes from him, but can adde nothing to his infinite perfections. Propoſition ſhadowed.

Chriſt is the Roote, as his people are the *Branches*, and from this Roote, ſap *continually* ariſeth to maintaine life, and cauſe growth and fruitfulneſſe: *Jer.* 17.8. *He ſhall be as a Tree planted by the waters, and that ſpreadeth out her roots by the* River, *and ſhall not ſee when heate cometh, but her leafe ſhall be greene, and ſhall not be carefull in the yeare of drought, neither ſhall ceaſe from yeilding fruit. So. Pſal.* 1.3.

And *Eſay.* 58.11. *The Lord ſhall guide thee continually, and ſatisfie thy ſoule in drought, and make fat thy bones, and thou ſhalt be like a watered Garden, whoſe waters faile not: They ſhall not hunger, nor thirſt, &c. by the ſprings of water ſhall he guide them, Eſay.* 49.10. *As willowes by the water courſes, Eſay* 44.4.

Here we ſee are continuall ſupplyes of nouriſhment to the ſoul: *Rivers* (we know) are *continually running*, and *fountaines*, or *ſprings* are *continually ſpringing*; theſe Gardens are watered with waters that *faile not*, as the Prophet ſpeaks, Eſay. 18.11. Though the body, and branches of a tree were as full of ſap as the barke would hold, yet would all be ſoone exhauſted, and ſpent, and the branches would wither and dye, if there were not *a continuall ſupply from the* Roote: So though a man had the *habituall grace* of

of all beleivers on earth yea of all the *Angels* in heaven (as much as a Creature is capable of) yet could he not thereby perſevere, all would be ſpent without *new ſupplyes from Chriſt*.

Our Saviour tells us theſe ſupplyes *never faile*, but are *conſtant*. *Joh.* 4. 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life*.

We ſee then ſupplyes from Chriſt are *conſtant, and continuall* which believers draw from him.

By theſe *Rivers, ſtreames, and ſprings of water*, are meant the *conſtant ſupplyes* the believing ſoule drawes, and receives from Chriſt by his ſpirit. As we ſee: *Joh.* 7 38,39. *He that believeth on me, out of his belly ſhall flow rivers of living water. This ſpake he of the ſpirit.* And for the ſecond part of the *Propoſition: we can adde nothing to his infinite perfections, Iob.* 22.1, 2. *Can a man be profitable to God, is it gaine to him that thou makeſt thy waies perfect?* And againe *Job.* 35.7. *If thou be righteous, what giveſt thou him, or what receiveth he of thine hand.*

So the Apoſtle: *Rom.* 11.35. *Who hath firſt given to him, and it ſhall be recompenced unto him againe*.

God is no gainer by us: All his Creatures together doing their utmoſt, can adde nothing to his *eſſentiall glory*, which is infinite, and therefore admits of no additions. But we are ſaid to *glorifie God*, when we *manifeſt, declare, and ſet forth what he is; when he is made knowne among his Creatures, and worſhipped*.

1 *Uſe.* This ſhewes us whither to goe for conſtant ſupplyes of *wiſdome, ſtrength, quickning, and all Gifts, and graces*, even to *Jeſus Chriſt* the *ſtore-houſe*, and *Treaſury* of all good things. *For it pleaſed the father that in him ſhould all fulneſſe dwell*, *Col.* 1. 19. There is ſomething in Chriſt, ſuteable to all, and everie of the wants of his people; which they may obtaine of him.

2 *Uſe.* This being ſo, it ſhould make us low in our owne eyes, and aſcribe all the glory to Chriſt, in all the good we have, in all the good we doe: what haſt thou, that thou haſt not received? *I live* (ſaith *Paul*) *yet not I, but Chriſt liveth in me. Gal.* 2. 20. So *Peter* and *Iohn* having healed the man, put off the honour from

from themſelves upon *Chriſt*, *Acts* 3. 12. *Why looke ye ſo earneſtly on us? his name hath made this man ſtrong &c. verſ.* 16.

The three and thirtieth Obſervation in Nature.

THe waies and Rules of the husbandman in Ordering his fruit-trees are very ſtrange to moſt people, they wonder to ſee many peeces of his husbandry in his Orchard, and Garden: ſome things ſeeme contrary to reaſon, when he cuts downe or diggs up ſome faire large Trees, pleaſantfull to looke upon, and ſets ſmall weake plants in their ſtead, and cuts off ſome large tops, and branches of others, and grafts onely a few little twigs in their roomes, wrapt about with a lump of clay: when in Winter he prunes his trees, and laies their roots bare, and ſcores, and cuts their bodies, on every ſide, theſe (and many ſuch like Workes) are ſtrange to moſt men, they have other thoughts of them then the Husbandman hath.

This ſhadowes out unto us, That

The diſpenſations of God towards his Church, *are contrary to the judgments of moſt people in the world.* *Propoſition ſhadowed.*

In all ages, God and his waies have beene oppoſed, by the corrupt reaſonings of men: Man in his naturall eſtate cannot ſee God, nor the things of God, he *perceiveth them not, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14.

When God is about that *great worke* to bring ſoules out of the ſnare, and *bondage of Sathan*, into the *glorious liberty of the ſonnes of God*; *his waies* whereby he does this, are *very ſtrange to moſt men*: when they ſee poore creatures humbled, and broken in their ſpirits, and ſometimes almoſt diſtracted through feares, and apprehenſions of wrath, or under any other great Affliction, what doe moſt people thinke of ſuch? ſee, ſay they, how God plagues them for their *Hypocriſy*, they will preſently cenſure them for diſſemblers: *David* being under Afflictions, became *a wonder, a monſter unto many*, *Pſ.* 71. 7. they judged God had forſaken him, verſ. 11. Even ſo it is now.

And as it is thus in reſpect of particular perſons, ſo alſo in reſpect of the whole Church. When God went about to enlarge his Church in the daies of the *Apoſtles*, how *contrary* were his *waies and diſpenſations* to the judgments of moſt then; In ſending forth a few poore plaine men (two, and two) to preach the Goſpell and win ſoules? how did the *Learned proud Phariſees*, and moſt of the people, deſpiſe them, and perſecute them from city to city? They underſtood not what God was about, no more then the people of this generation. O how contrary are the diſpenſations of God to the apprehenſions of moſt in this age! They ſpeake againſt his waies, contradicting, and blaſpheming.

Luk. 10. 1.

Yea the waies of God are contrary to the apprehenſions of *many of the godly among us*, ſome of them directly oppoſe God, and his *great deſigne*, others doe not, cannot put to their hand to further it, for they apprehend it not, they cannot cloſe with it: In their *Sermons*, *Prayers*, *Diſcourſes*, they ſpeak nothing of it, to promote it, nay (being darkned through intereſts, and corruptions) they oppoſe it, and ſpeake againſt it, and thoſe who carry it on.

The reaſons hereof are cheifely theſe.

As for all *naturall men*, they judge of things according to *carnall Principles*, *ſence*, *and Reaſon*, now when the waies of God are not ſuted to theſe, they cannot ſee, nor judge of them: *The naturall man cannot perceive the things of God*, for they have no *ſpirituall Principles*.

1 *Cor.* 2. 14.

Secondly: In the people of God, there is much *pride*, and *ſelfe-love*, *carnall ends*, *intereſts &c.* which (many times) ſway their *affections* much, and thereby their *Iudgments* are *darkened*, according to the degrees of theſe corruptions: For as any ſoule growes in *grace*, and *holineſſe*, and gets more of the *divine Nature* or *Image of God*, ſo are the *things of God more*, or *leſſe* manifeſt to ſuch a one.

Thirdly, God will be ſeene, and acknowledged in the world eſpecially in his *great diſpenſations*, therefore are his waies often ſo unſuted to the apprehenſions of men; but when they ſee at length, that God brings about his *ends* by them, which they thought ſo unlikely, then they admire. He will get himſelfe glory in all his workings; by doing *his worke*, his *ſtrange worke*, and bringing

bringing to passe *his Act*, his *strang act*, *Esay* 28 21.

Hence we may see the *certaine downefall of Antichrist*, and all his partakers all the Enemies of *God*; because the *waies of God are contrary to them*, and they know them not, thence it is, that they doe, and will oppose God, and fight against him, to their owne destruction: Though the *arme of the Lord* be made *bare*, and lifted up never so high, and apparently in the world, in carrying on his *designes*, yet they will not see it nor acknowledg it, *they will not behold the majesty of the Lord*: *Esay*. 26. 10. *When his hand is lifted up, they will not see, but they shall see, and be ashamed, vers.* 11. Hardned *Pharaohs*, with all the blind multitude, opposers of God, his waies, and his people, shall be (at last) all cast, as a Millstone, into the midst of the sea, never to rise more. 1 *Use.*

Are the *waies of God in the sea, and his pathes in the deepe waters, and his footsteps not knowen*, and contrary to the *Indgments of most*, and is it too true, that many of *Gods owne people* stumble at his waies, and dispensations, and in a sort, oppose God, or no way help forward his *designes*; O then let us be earnest with God for *wisdome from above, and his spirit*, to make out the mind of God to us, not only to know the *things freely given to us of God*, but also to know what things are of God *in the World*, to know *the designe of God in our generation*, that so we may be so farre from standing out against it, as that we may comply with it, and help it on with all our might. 2 *Use.* 1 *Cor.* 2. 21. 2.

The foure and thirtieth Observation in Nature.

THe Husbandman having great Plantations in hand, calleth none to helpe him in his specialll works, about his Fruit-trees, but such persons as have skill, and experience in the severall works he sets them about: for if he should imploy ignorant, and unskilfull men about grafting, Inoculating, setting, and ordering of his young trees, they would doe more hurt, then good, therefore it is necessary his servants, and underworkmen should have some competent skill, and experience, in the works about which he imployes them.

This

This ſhadowes out unto us, That

Propoſition ſhadowed. *Thoſe who have not the ſanctifying ſpirit, and grace of God in them, are unfit for the worke of the miniſtry: ſuch bring more prejudice, then advantage to the Church of God.*

Miniſters of the Goſpell (they who are ſo indeed) are *Gods Husbandmen, Co-workers, fellow-laborers* with God in his *Orchards*, and *Gardens* (his *Churches*) about his *ſpirituall fruit-trees: We are laborers together with God*, 1 *Cor.* 3. 9. *Ye are Gods husbandry, ye are Gods building: I have planted, Apollo watred*, and *God have the increaſe*, 1 *Cor.* 3. 6.

They are imployed by God, to *open blind eyes*, and *to turne ſoules from darkneſſe to light*, and *from the power of Sathan unto God*, *Acts* 26. 18. God gives them a *Command*, and *Commiſſion* to preach the Goſpell to every creature; that is, to all mankind; to teach *all Nations*, and to *Baptize* them into the *Name of God*: that is, Inſtrumentally to *ingraft ſoules into Chriſt*, to worke *grace*, or *holineſſe*, the *Nature*, or *Image of God*, which is *baptizing them into the Name of God* (the *Name of God* and his *Nature*, being all one) *Chriſt*, and his *ſpirit* (the *efficient cauſe*) being in them, and with them; who *ſanctifies* his people, *through the waſhing of water by the word*, *Ephe.* 5. 26. *In Chriſt Jeſus I have begotten you, through the Goſpell*, 1 Cor. 4. 15.

Now whom God calls to *this great worke*, he *prepares*, and *fits* them (in ſome good meaſure) for it; he *powres his ſpirit* upon them, they have *an unction from the holy one*, who teacheth them all things, 1 *Ioh.* 2. 20. Their *wiſdome is from above*, *James.* 3. 17. By *this anointing of the ſpirit*, men are fitted for the *worke* of the *Miniſtry*, but without they are not *fit*; though they have *humane learning*, and *parts* (which are of ſpeciall uſe and advantage in the Church of God, if ſanctified) yet without the *ſpirit of Chriſt*, men are in *darkneſſe and cannot ſee the things of God:* They cannot ſay with the *true miniſters of Chriſt* (who are *choſen*, *called*, and *ſent*) *the things we have heard, and ſeene, declare we unto you*, 1 *Ioh.* 1. 3. *Luk.* 1. 2, 3.

1 Cor. 2. 14.

When God *called*, and *ſent*, *Moſes*, *Samuel*, *Eſay*, *Jeremy*, and the reſt of the *Prophets*, he *fitted* them for the worke: The *Apoſtles* when *called*, and *ſent*, had all *a Mouth*, and *wiſdome* given

given them, *Luk.* 21. 15. That is, the *ſpirit*; *this anointing* was powred out upon them: *They were indued with power from on high*, *Luk.* 24.49.

As Jeſus Chriſt the *firſt Miniſter* of the *new Teſtament* was fitted to preach, and publiſh the mind of his father, ſo are his people, whom he *calls*, and *ſends* for that purpoſe: Now *Chriſt* was fitted by *this anointing*, *Eſay.* 61.1. *The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good tydings, &c.* and *Eſay* 42.1. *Behold my ſervant, &c. I have put my ſpirit upon him.*

And when *Chriſt* ſent forth his *diſciples* to preach the Goſpell, how did he prepare them for it, even by the *ſame anointing*, *Joh.* 20.21,22. *As my father ſent me, ſo ſend I you, and he breathed on them, and ſaid receive ye the holy Ghoſt.* Thus alſo the *Miniſters of the Goſpell* that ſucceede him; they have the *ſame anointing*, which fits them with *gifts*, and *graces*, for *this worke*: what ever *humane learning* they have (more or leſſe) *this anointing* teacheth them, and makes them learned in the great *myſtery of godlineſſe*. *Jeſus Chriſt* the wiſdome of the father, in whom all fulneſſe dwells, and the *ſpirit of Chriſt* dwells in them; hereby they are made *able Miniſters of the new Teſtament*; Not of the *Letter*, but of the *ſpirit*, 2 *Cor.* 3.6.

Carnall men (though never ſo learned) know not what they ſay, they have the *letter of the word*, but the *ſpirituall ſence* is vailed, and hid from them, through the darkneſſe of their minds; they have *no inſight*, nor *Experience* in what they ſay: But every *ſcribe* that is inſtructed unto the kingdome of heaven, is like unto a man that is an houſhoulder, which bringeth forth *out of his Treaſure*, things new, and old, *Mat.* 13.52.

True Miniſters of the Goſpell are *Embaſſadors for Chriſt*, 1 *Cor.* 4.20. they are alſo *ſtewards of the Myſteries of God*, 1 *Cor.* 4.1. and it is required in ſtewards, that a man be found *faithful*, verſ. 2. May it not thence be concluded, that *unregenerate perſons*, who cannot be faithfull, are *unfit to be ſtewards*, neither are entruſted by God in *this great worke*?

From what hath beene ſaid, will it not follow; That thoſe are *no true Miniſters of the Goſpell*, who are *ignorant of*, and *inexperienced in the great worke, and myſtery of Regeneration*, who have not *Vſe.* 1

not the *worke of Grace* upon their owne hearts. They are *Theeves*, and *Robbers, who enter not in by the dore* (which is *Chriſt*) *but climbe up ſome other way*, Joh. 10. 1. Theſe come to get the *fleece*, and care not if the *flock* be ſcattered, and torne by the *Wolves*; how can they teach others, who were never taught themſelves? is he *fit to lead others who is blind?* Now the *Naturall man ſeeth not, perceiveth not ſpirituall things, neither can he, becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2. 14.

Object. If any ſhall Object, That *Judas* was an *unregenerate perſon*, and yet ſent to preach, with the reſt of the *Apoſtles*? It is anſwered: That is an *Extraordinary Example*, and foretold many generations before; Now *Extraordinary Examples* are not to be pleaded in *ordinary Caſes*; it was of abſolute neceſſity that *ſuch a one* ſhould be, *that the ſcriptures might be fulfilled.*

Anſw.

Object. Secondly: If it be ſaid, Though men have not the *ſpirit of God*, though they have not *grace*, yet having *Learning*, *good gifts*, and *Parts*, they may doe good therewith in the *Church of God*: It is anſwered: *Anſw.* Although it be granted that *carnall men in the Miniſtry* (having good *Gifts*, and *endowments*) may doe ſome good thereby, does this prove they are therefore *fit for the Miniſtry*, or that they are *ſent of God*, God of his infinite *wiſdome*, and *grace*, ordereth, and overruleth *all things*, for good to his owne people, even the very *ſinnes of men*, and *Devills.*

But further: Though *ſome good* may be done by *carnall Miniſters*, it cannot be denyed, but they do *much more hurt*, then *good* by their *carnall Interpretations*, and *Miſ-applications of the ſcriptures*, and *bad Examples*: Not having the *ſpirit*, not being *Learned in the Myſteries of godlineſſe*, nor being taught by *Wiſdome from above*, they *pervert the ſcriptures* to their owne, and others deſtruction, 2 Pet. 3. 16. they cannot ſee the *things of God*, 1 Cor. 2. 14. ſo that they deceive the ſoules of the poore carnall people, and lead them blindfold to hell: when the *blind lead the blind, both fall into the ditch*, into the *bottomleſſe Pit*, ſo that as our *Saviour* bid his *diſciples*, and the *multitude*, to take heede of the *Leaven*, or *doctrine* of the *Phariſees* (who were *fooles*, and *blind*, as to the ſpirituall underſtanding of the ſcriptures) ſo alſo ſhould we take heede of *falſe interpretations of the ſcriptures*, by *carnall men* in our daies.

Doth

Doth not God reprove (and expoſtulate with) ſuch for their bold undertaking in this kind, Pſal. 50.16: *What haſt thou to doe to Preach my Lawes, or that thou ſhouldeſt take my word in thy mouth, ſeeing thou hateſt to be reformed?* See alſo *Jer.* 14.14. *and Jer.* 23. 20.

This informes us: That ſurely the time is at hand (and is not the day dawned already?) when the *Goſpell Miniſtry* ſhall be purged, the *droſſe* (*carnall Miniſters*) ſhall be caſt out, and the *pure mettle* preſerved, according as was *Propheſied*, Mal. 3.1,2,3. when the *Meſſenger of the Covenant*, *Jeſus Chriſt*, ſhall come, and *Raigne glorioufly* in the *Nations*; hee will be as a *Refiners fire*, and ſhall ſit as a *Refiner*, and *purifier* of *ſilver*, hee ſhall *purifie the ſonnes of Levi verſ.*3. *ignorant ſcandalous perſons* (who make the ſacrifices of the Lord to be abhorred, (as *Elies ſonnes*) the Name of God, and his Goſpell to be blaſphemed, and *true Miniſters deſpiſed*, and *reproached*) theſe ſhall be caſt out as *unſavory ſalt*, and a *true Miniſtry* ſet up, and encouraged. 2 *Vſe.*

Is not *this the worke of this day*? Let them therefore who are imployed therein, take heede of doing the *worke of the Lord negligently*, but imploy, and improve their *Talent of Authority faithfully*, and *diligently*, for their Maſters intereſt: And let all the people of God be earneſt with God to carry on the worke *himſelfe*, with his *owne hand*, by his *owne ſpirit*, otherwiſe *Inſtruments* may labour to no purpoſe, in this or any other worke: And that God would more, and more *purifie his owne people*, even thoſe who are *moſt pure*; for in them there is *much droſſe* yet unpurged out. Though I take this to be the moſt proper, and genuine meaning of this place, yet not with excluſion of the other.

This points out unto us, who are the *true Miniſters of the Goſpell*, even all who have received the *anointing of the ſpirit*, & are *taught of God*, as the *truth is in Jeſus*, that are *called* and *ſent of God*, and *approved by his Church* and *people* to that *Office* and *worke*: Theſe are the *true Miniſters* of the *Goſpell of Chriſt*; theſe can ſpeake of the things they have *heard*, and *ſeene*, 1 *Joh.* 1.3. they have skill, and experience in the things whereof they ſpeake; they have the *tongue of the Learned* (though ſome, it may be, not much *humane learning*) and know how to ſpeak *a word in ſeaſon to him* 3 *Vſe.*

that

that is weary; becauſe they have a fountaine of *light*, and *truth*, and *wiſdome* within them, he dwells in them, in whom are *all the Treaſures of wiſdome, and knowledge*, *Col.*2.3. being filled with all the fulneſſe of God, out of which he fills his people, who receive of him *grace for grace*, and are *changed from glory, to glory, by his ſpirit*, 1 *Cor.*3.18.

Theſe are *workmen that neede not be aſhamed, rightly dividing the word of truth*, 1 *Tim.*2.15.

Object. If it be objected; If *Miniſters of the Goſpell* have but little *humane learning*, how will they ſtand themſelves, and be able to maintaine the *Truths of God*, againſt *Learned hereticks*, and enemies of Chriſt?

Anſw. It is anſwered: *Regenerate perſons* in whom Chriſt dwels ſtand upon *ſurer grounds*, and are more ſafe from (1) *damnable Hereſies* (though they have but little *humane Learning*, and but weake parts) then the *moſt learned carnall perſon* in the world; becauſe they ſtand by the *Power of God*, the other, by a *humane power*: Chriſt hath undertaken to keepe them; none are able to pluck them out of his hand; the *gates*, the *powers of hell* ſhall not prevaile againſt them; it is *not poſſible* any ſhould *deceive the Elect*, *Mat.*24.24.

(a) It is true, the beſt of Gods people, (*Miniſters of the Goſpell*, and *others*) are ſubiect to *ſome errors in Judgment*, as they are ſubiect to *ſome ſinnes and infirmities in their converſations*: But yet that *promiſe Joh.*16.13. ſhall be fulfilled; That the *ſpirit of God ſhall lead his people into all neceſſary truths.*

And though they cannot (perhaps) maintaine an *Argument* in a *ſcholaſticall* way, yet they can maintaine it in a *better way*; that is, according to *ſcripture*, the *word of God*, which *dwels in them plenteouſly, in all Wiſdome*; thereby they have confuted, (and ſo ſhall hereafter) their adverſaries; *Out of the mouths of Babes, and ſucklings* (that is, men of deſpiſed parts with the carnall world) *God hath ordained ſtrength*, even to the *ſtilling*, and *ſilencing of the Enemy*, *Pſ.*8.2.

Hath not God ſaid this againe, and againe, in ſeverall expreſſions? why will not men (even ſome of Gods owne people) believe it? but bring a diſparagement upon the *Wiſdome of Chriſt*, and upon his people, by their contradictions, that ſo they may ſet up (ſecretly) ſome thing of *their owne*: ſee what the *Apoſtle Paul* ſaies to this purpoſe (and beware of holding the truth in unrighteouſneſſe) 1 *Cor.*27.28. *God hath choſen the fooliſh things of the*

the world, to confound the wise; and the weake things of the world, to confound the mighty things; and vile things; and things that are dispised, hath God chosen, and things which art not, to bring to nought things that are.

Though the *carnall wisdome* of men accompts the *Prayers, discourses, Arguments, Gifts,* and *attainments* of the saints, and *all their waies,* to be *foolish, weake, vile, vaine &c.* yet even by these (the *power,* and *spirit of Christ* being in them) God will confound, and bring to nought their *High things,* their *great things,* and break downe all their *strong holds,* for the *foolishnesse of God* (as men count foolishnesse) *is wiser then men, and the weaknesse of God is stronger then men,* 1 *Cor.* 1.25.

It is certainely the *wisdome of the flesh,* and not that which is *from above,* to conceive, that none but men bred up in *Universities, are fit to preach the Gospell of Christ:* For the *word and spirit,* are able not only to make men *wise unto salvation,* but also to make the *man of God* (*Regenerate men*) *absolute, and throughly furnished unto this, and everie good worke,* 2 *Tim.* 3. 15,16,17. els how are the words of the *Apostle* true?

These things being so, then *Governours and Tutours* in every 4 *Use.*
society (where this great worke is intended) should make it their maine businesse to instruct the youth in the *things of the Kingdome of God;* and to be instrumentall for their *Ingrafting into Iesus Christ,* without which they can never be *fit, nor able Ministers of the New Testament,* though they have the *highest attainements in Learning and parts* that the nature of man is capable of.

There is great care taken to *enlarge the faculties* and to gaine *spirituall Gifts and parts* (common as well to the *Reprobate* as the *Elect;*) by *study,* and *exercises,* and all meanes possible; whereas the truth is, the attainement of *these* without *a Principle of grace* together with them, does but make men *more blind in spirituall things,* and makes the *boults, and barrs of corruption the stronger, to shut out Iesus Christ:* As it was with the *learned,* but *carnall Grecians* (to whom *Christ and the things of Christ* were *foolishnesse*) so it is with *learned unregenerate men* in all ages: Therefore this is that *unum necessarium,* that one necessary thing, *a Principle of grace,* without which all *humane learning and parts,* are but as an *empty sound,* and to be accompted (as all things else) but as *dung and*

droſſe to the *ſaving Experimentall knowledge of Chriſt*: this men will readily acknowledg in the *Notion*, and common apprehenſion, O but why is the *Practicall Judgment* ſo contradictory.

5 *Uſe.*

Notwithſtanding what hath been ſaid, let none that are godly take occaſion hereby to entertaine too high conceipts of themſelves, and of their abilities *to teach, and inſtruct others* in the things of God, upon this ground; becauſe they are *regenerate*, and have the *ſpirit*, and upon that accompt be ſo ignorantly confident of their abilities, as to deſpiſe, or neglect *any meanes* for their growth, and increaſe in all *gifts and graces*, as conceiving they have all knowledg immediately upon their intereſt in Chriſt, which yet it may be, is very *weake*, and *little*, let us take heed of thinking more highly of our ſelves then we ought to thinke; but to thinke *ſoberly, according as God hath dealt to every man the meaſure of Gifts, and graces*: and let us labour to *improve* our *Talents*, great or ſmall, more or few, and to lay them out for the beſt advantage, both of our *Maſter*, of *our ſelves, and others*; Even to the glory of God, and profit, and edification of one another.

Neither ought men, from what hath beene ſaid, to take occaſion to deſpiſe, or undervalue *humane Learning, and parts*, which are of ſingular uſe in the *Church of God*, when *ſanctified*, and joyned with *grace*, and *holineſſe*.

There are very many *inſtances*, not onely in former ages, but alſo in this preſent generation of *Miniſters of the Goſpell*, and others, Men *eminent in humane Learning, and parts*, and in grace alſo, who have beene and are *great*, and *ſpeciall Inſtruments* imployed by God, for the deſtruction of *Antichriſt*, and the *enlargement*, and *building* up of the *Church of God*.

The five and thirtieth Obſervation in Nature.

THe husbandman Grafts all the wild Plants that he brings into his Orchard, None but engrafted Trees muſt grow there. None muſt be Pruned, and Ordered, but they muſt alſo certainely be engrafted, being wild, and naught by nature, he engrafts them with ſome good, and choice fruits, otherwiſe they will beare ſower, bitter and unpleaſant fruits. This

This is another *Similitude* of the ſtate of *ſpirituall fruit-trees* whence we learne.

That none but Engrafted Trees grow in Gods Orchard the Church. *Propoſition ſhadowed.*

The *Myſticall husbandman* takes pleaſure in none but ſuchas are *Engrafted Trees*, for before *Engrafting* they bring forth fruits diſtaſtfull to him, therefore, till that be done they are not within the Walls of his Orchard the Church inviſible, and ſoe not in his *Care, and Love.* Though many ſeeme to be within the *Garden enclоſed*, yet they are not, *And* though it may in a ſence be ſaid, That *many are in the Church, which are not of the Church?* That's only in a Generall acceptance conſidered as viſible profeſſors, yet taken ſtrictly, *no ungrafted Trees* are either *in*, or *of* the *Garden incloſed.*

The *Grafting* here ſpoken of is *Regeneration* or the *New birth*, This muſt neceſſarily be don, ere any can be fit *Plants* for Gods *Orchard*, *Luke.*13.3. *Except a man be borne againe, hee cannot ſee the kingdome of God*, *Joh.*3.3. And againe *Joh.*15.4. As the branch cannot beare fruit of it ſelfe, except it abide *in the vine, noe more can ye, except ye abide in me.* The Apoſtle ſhewes us this Engrafting in plaine tearmes: *Rom.*6.5. *We are Planted together in the likeneſſe of his death*, and *Rom.*11.24. *We are Grafted contrary to Nature into a good Olive tree.*

By this Engrafting is that *Union*, that believers have with Chriſt whereby they doe as really, and truly receive *ſpirit, ſap, life, and power* to grow, and beare fruits, as the branches of a Tree doe receive *ſap, and vigour* from the *ſtock, and Roote* by which they increaſe, and beare fruits.

The *ſpirit*, on Chriſts part, and *faith* on ours, are the *tyes, and Bonds* of this union, we ſee the neceſſity of both: *Without the ſpirit of Chriſt, We are none of his*, *Rom.*8.9. *and without faith it is impoſſible to pleaſe him*, *Rom.*14.23. ſo that its certaine the husbandman will not admit of any into his heavenly Orchard, but ſuch as are *Ingrafted Trees.*

Hence we may conclude, that many perſons deceive themſelves, who thinke they are of the Church of God, when indeede they are not, becauſe they were never *ingrafted*, they live in blindneſſe, and content themſelves with groundleſſe perſwaſions of their being *1 Uſe.*

in Chriſt within the wall of his Church, when as yet they are *unengrafted Trees*, they have *a forme of godlineſſe*, but want the *power of it*, 2 *Tim.* 3. 5. ſuch are *in a ſad caſe*, for not being within the Wall of Gods *incloſed Garden*, they are out of his care, and protection (otherwiſe then by his common providence) they have none of the ſpeciall, and peculiar priviledges of his engrafted Trees. O labour to get into *Chriſt*.

The ſix and thirtieth Obſervation in Nature.

Some fruit-trees bring forth fruits rough, and of a bad colour, and of a harſh, and ſharp taſt, and yet theſe fruits are more wholſome for the body then ſome other fruits which are ſmooth, beautifull to looke upon, and ſweete to the taſt, for all ſharp, and bitter things are abſterſive, and cleanſe the body from dull, and phlegmatique humours, whereas ſweete things much uſed ſtuffe up and choake the paſſages of the body.

Propoſition ſhadowed.

This ſhadowes out unto us this *Propoſition*: That *Thoſe fruits of ſpirituall fruit-trees which are harſh, ſharp, and bitter are (for the moſt part) more profitable then ſuch as are mild, and pleaſant.*

The *words and dealings of Parents* towards their *children*, and of one freind towards another which are ſometimes *tart and ſharp*, uſually worke better effects then *indulgent, and ſmooth dealings*, which uſually cockers up and imboldens children in licentiouſneſſe *Pro.* 29. 17. *correct thy ſonne and he ſhall give thee reſt*, yea he *ſhall give delight to thy ſoule*.

The common ſaying is: *ſpare the Rod and ſpill the Child*, whereas ſeaſonable reproofes, and due correction reſtraines corruptions from breaking forth.

The ſad example of *Elies ſonnes* is ſufficient to prove this, whoſe mild, and indulgent behaviour towards them emboldned them in deſtructive courſes, the miſerable conſequences whereof were upon his whole family, 1 *Sam.* 2. 30, 35.

So

So alſo among familiar freinds, the *fruit of the lips* that is ſometimes *tart and bitter* at preſent is found many times more profitable, and of better effect, than that which *is mild, and gentle*: ſuch are moſt faithfull freinds as deale *moſt plainely* with us, though ſometimes their *words, reproofes, and dealings*, may ſeeme *harſh and tart*, in caſe of ſome offence or neglect of duty, they are farre better freinds then ſuch as will ſooth up a man in all his waies, or els be ſilent, in reſpect of *reproofs*, Prov. 28.23. *He that rebuketh a man, afterwards ſhall find more favour then he that flattereth with his lips*: And againe, Pro. 27. 6. *faithfull are the wounds of a freind, but the kiſſes of an enemie are deceitfull*.

The Prophet knew theſe *tart fruits to be beſt*, P*ſal*.141.5. *Let the righteous ſmite me and reprove me, for that is good for me*.

Thus it is alſo betweene God, and us: The fruits of his love in *ſharpe, and bitter corrections*, do (for the moſt part) prove better, and *more profitable* to us, then *pleaſant, and ſweete* proſperity, P*ſ*. 119. 72. *It is good for me that I have beene in trouble, &c*.

We ſhould hence learne not to judg of things according to *Vſe*. *lence, and preſent feeling*, and apprehenſions, but according to their conſequences, and effects: knowen by the word and experience: As a man values Phyſick, not according to the *taſt*, and *reliſh*, but according to the *profitable effects* that it works.

So although *harſh diſpenſations* from God and dealings from men may ſeeme at preſent not *joyous* but *greivous*, yet they afterwards worke *the peaceable fruit of righteouſneſſe Heb*. 12. 11. more then *cheriſhings according to the fleſh*.

The ſeven and thirtieth Obſervation in Nature.

Fruit-trees beare no fruits in Autumne, except they bud and Bloſſome in the ſpring: The Husbandman looks not to receive a harveſt of fruits from Trees, that doe not prepare Buds and Bloſſoms, and bring them forth in the ſpring of the yeare: But ſuch as

bloſſome well in the ſpring, give good hopes of fruits in their ſeaſons.

Hence we learne: That

Propoſition ſhadowed.

Thoſe perſons are not like to bring forth good fruits in old age, who labour not for them in time of youth.

When men labour, and are diligent in good Imployments *in their youth*, there is ſome hopes of fruit-fulneſſe in after times: But what profitable fruits for the good of the Church of God, Common wealth, or their owne comfort, can thoſe perſons bring forth *in the Autumne of their life or old age*, who ſpend their *youth, or ſpring time*, in idleneſſe, and ſenſuall pleaſures, and make no preparation *then*, by *ſtudy, labour, and diligence*, in all good things, for *fruits* afterwards whereof themſelves, and others might eat, and be ſatisfied?

Will the Husbandman expect a *Harveſt*, without a ſeed time? *Prov.* 20. 4. *The ſluggard ploweth not &c. therefore ſhall he begg in harveſt, and have nothing.*

The *fooliſh Virgins* ſleepe, while they ſhould labour and prepare *Oyle*, therefore they ſhall be ſhut out, when others enter in with the *Bridegroome*, Math. 25. 11.

1 *Uſe.* Here we ſee why it is that ſo many *aged*, and *declining perſons* are ſo ignorant of *God*, and deſtitute of any *profitable knowledg, or good fruits*, they trifled away their *ſpring time*, they did not bloſſome *then*, nor prepare for *fruits in Autumne.*

2 *Uſe.* Let this quicken every one, whoſe *ſpring* is not yet paſt, now to *bud and bloſſome*, by *diligence, and all good endeavours*, now to ſow *good ſeede plentifully*, that ſoe they may reape *a full, and joyfull harveſt*, *Eccl.* 12. 1. *Now to remember their Creator in the daies of their youth, before the evill daies come, &c.*

We may learne this providence even from the leaſt, and loweſt ranke of *living Creatures*, the *Bees*, and the *Ants*, theſe in *ſpring, and ſommer* provide; and lay up for *winter*, Prov. 6. 6.

This is a thing of high concernment indeede, O let youth now labour to get themſelves *implanted into Chriſt*; Rom. 6. 5. and then they will bud, and Bloſſome, and bring forth fruits, ſome in youth, and more in Autumne & Old age, Pſ. 92. 13. *ſuch as be planted in the houſe*

house of the Lord, shall flourish in the Courts of our God, they shall bring forth more fruit in old age.

The eight and thirtieth Observation in Nature.

Fruit-trees that are not profitable are hurtfull: if they beare not fruits they cannot be said to be harmelesse, such as although they doe no good, yet they doe no hurt; but there are positive evills, and harme in, and by them, losse, and prejudice to the husbandman, they suck away the juyce, and fertility of the earth, spoyle or hurt the hearbs, flowers, and plants, which growes under them, with droppings and shade, they fill up the roome where profitable fruit-trees might stand, the husbandman looses his labour about them, and is discredited by them, &c.

This shadowes out unto us this *Proposition*.

That those who doe not act for God, they act against him. *Proposition shadowed.*

There are one sort of persons who are clearely, and evidently Active for God, others as much against him, taking part with his enemies; but there are a third sort who thinke it a speciall point of wisdome to sit still, and act neither on the one side, nor on the other, *let them goe too, say they, Wee'l not meddle, its good being quiet, why should we put our finger into the fire when wee may keepe it out?* but let such know, they are the very enemies of God, as well, as really, as those who act visibly against him: for *not to act for God, is to act against him*, Judg. 5.23. *Curse ye Meroz, said the Angell of the Lord, curse ye bitterly the inhabitants thereof, because they came not out to the help of the Lord, to the helpe of the Lord against the mighty.* And Luk. 11.23 *he that is not with me, is against me, and he that gathereth not with me scattereth.*

He that is not on Christs side, is on his enemies side; men may speake, and act against Christ when they are silent, and sit still, the sentence shall be pronounced against them at the last day, as well for not *feeding and clothing*, and *visiting* Christ in his Members, as for *beating or wronging of them*, Mat. 25.43.

This

1 *Uſe.* This ſhewes us what eſteeme God hath of *luke-warme profeſſours*, who have noe heate, nor life in the cauſe of God, who looke not after the intereſt of his ſonne Chriſt; No although they have *particular Obligations* lying upon them to be *actives* ſuch who are ſet in *Office, and power*, for this very end, and purpoſe, *to be active for God*, yet how little doe many doe, in diſcharge of the truſt repoſed in them. Let ſuch know, *not to Act for* God *is to act againſt him.*

2 *Uſe.* Let this quicken us all to be active for God, otherwiſe God will *correct coldneſſe, and neglects*, even in his owne people: *Moſes, Aaron, Eli*, were not ſpared in this caſe: but were ſcourged for neglects.

Doubtleſſe God is as jealous for his honour now, as ever, and he lookes that every one of his people (in his ſpheare wherein he moves) ſhould act with life, and zeale for him. And to thoſe to whom he hath given much *power, and authority*, of them he requires the more.

The nine and thirtieth Obſervation in Nature.

THe husbandman looks for more fruits from ſome of his fruit-trees then from ſome others, thoſe upon which he beſtowes moſt time, coſt, and labour, from thoſe he expects moſt fruits. And is diſpleaſed if his expectation be not anſwered accordingly.

Propoſition ſhadowed. This ſhadowes out unto us: That *God expects greater returnes of duty from ſome perſons, then from ſome others, and neglect thereof provokes God againſt them.*

In the *Ceremoniall Law* God required more ſacrifices from the *Rich*, then from the *Poore*: ſuch as had *great ſtore* of *Oxen, Sheepe*, and other things to be offered in ſacrifice ſhould not have beene accepted had they offered *a paire of Turtle doves, or two young Pigeons*, which yet were accepted from the poorer ſort of perſons: So alſo under the Goſpell: *To whom much is given, of them doth he require the more, Luk.* 12.48. God had done great things for *Eli*

for *Eli*, and *David*, and expected (accordingly) *greater returnes of duty, and obedience*, all their lives after; but they failing in some great particulars, God is sore displeased with them, and reckons up the great benefits, and particular engagements they had received, and tels them he expected other returnes from them. 1 Sam. 2. 29. 2 Sam. 12. 8.

So also *Hezekiah* received much, and God looked for *answerable returnes:* but *he rendred not according to the benefits received*, 2 Cro. 23. 25. & God was displeased with him upon that account.

God planted a *Vineyard*, *Esay*. 5. 1, 2. and bestowed much care, and paines about it, and looked for an *answerable returne of good fruits*, but because it brought forth *wild grapes* instead of *good and pleasant grapes*, he laid it waste. Some have received more, and lye under greater engagements from God, than others, therefore God lookes to receive more.

This shewes us the great danger such persons lye under, who have received *much* from God, and returne but *little*; having received *many Talents*, and not making an answerable returne, by improving of them to the honour of God, and advantage of his people; Nay, who perhaps use all against God, and his people. 1 Use:

God gives to some many *Gifts of Nature, and Common Graces, much knowledg, learning, wisdome, great riches, honours, Offices, Places, much time, liberty, great, and choice meanes of grace, speciall providences, and dispensations*, and many other *Talents* which others have not: of these God requires more, than of those who have fewer, and lesse of these things, and the not making *suitable Returnes*, provokes God against them. 2 Use.

If God spared not his choice servants, *Eli*, *David*, *Ezekiah*, &c. *If Judgment begin at the house of God, how shall the ungodly, and sinner escape?* 1 *Pet.* 4. 17.

Let every one of us consider what we have received, that soe we may make unto God some answerable returne: God looked for more (and received more) from him that had the *five* Talents, than from him that had received but *two*. *Matth* 42. 5. 23.

Noe one (not the lowest, or meanest) is freed from making *returnes of duty to God*: though God require *much* from those who have received *much*, yet the *meane person*, who has but a little, must returne of that *little*; Eph. 4. 28. *Let him worke with his hands, that he may have something to give to him that needeth.* And *it will*

be accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12.

So alſo, of the uſe and improvement of all other *Talents, gifts, graces, liberty, Power, and the reſt.*

The fortieth Obſervation in Nature.

Although Fruit-trees bring forth many, great, and beautifull fruits, yet they are not eſteemed, except alſo they have a good taſt, it is the reliſh that gives the Commendation to fruits.

This ſhadowes out unto us: That

Propoſition ſhadowed, *It is not the multitude (nor exactneſſe of performance) of duties, that God accepts, unleſſe there be ſincerity, and right ends in doing thereof.*

The *Taſt of Myſticall Fruits,* lies in the *ſincerity, and truth of the heart: ſincerity, and right Ends,* is that which God cheifly looks at, and accompts upon it accordingly: *Actio denominatur a fine,* The *end* denominates a worke good, or bad, it is the forme of every duty.

The *great end* muſt be the glory of *God*, (though we may have *ſubordinate ends*, our owne happineſſe, and others) being *Married to Chriſt, We muſt bring forth fruit unto God, Rom* 7. 8. *Trees of righteouſneſſe, being trees of the Lords planting, they bring forth fruit, that he may be glorified, Eſay.* 61. 3. ſo *Joh.* 15. *Truth, ſincerity, Love, right ends,* theſe make fruits *taſt pleaſantly,* for without *Love,* there cannot be *right ends,* And therefore the *Apoſtle* ſaith 1 *Cor.* 13. *Though a man have all knowledg, all faith, though he beſtow all his goods to feede the poore, and doe never ſo many good works,* yet if they *taſt* not of *love*, they are nothing worth, if there be not *ſincerity and right ends,* God accompts not of them.

Hoſ. 10. 1. Many are but *empty Vines, becauſe they bring forth fruit to themſelves:* fruits as good as no fruit, when they have no good *taſt,* which they have not, when the *Ends* are not right.

The

The *Phariſees* brought forth *faire and goodly fruits* to looke upon, *Mat.* 6. 2. they *Preached, they prayed much, they gave much almes, they faſted, payed tithes, &c.* but the *taſt of theſe fruits* was naught, they had no *love to God*, they wanted *ſincerity, right ends*, in what they did, *Matth.* 6. 2. *They did them to be ſeene of men:* for themſelves, and not for God.

Hence we may learne that much of the fruit that is brought forth in the world, is not accepted of God, becauſe it wants a *good taſt*, though they are beautifull to looke upon, as to the *matter and ſubſtance*, yet they may be but as *Apples of Sodome*, faire on the outſide, but rotten within, of an unpleaſant taſt. Men for the moſt part bring forth fruit *unto themſelves*, they aime at their owne profits, honours, or ſomething mainely and cheifely, if not wholly for themſelves. but the *honour of God, the intereſt of Chriſt*, is not in their eye, *their Love* in their works is but *ſelfe-Love*. 1 *Uſe.*

Let us try the *taſt of our fruits*, whether we have *ſincere, and right ends* in what we doe, whether they *taſt of Love*, Love to God, and his people. Let all your workes be done in Love, 1 *Cor.* 16. 14. *Oh how ſweete and pleaſant is the taſt of thoſe fruits, which ſpring from a principall of love to God, upon the apprehenſion of his Love to us in Chriſt!* 2 *Uſe.*

Seeing the *taſt of fruits* makes them acceptable to God, this is a ground of great comfort to every poore weake Chriſtian whoſe fruits though they are but *ſmall*, and want *outward beauty*, yet becauſe they have *a good taſt*, the husbandman likes them well, they are pleaſant fruits in his accompt, becauſe *their hearts are perfect, there is truth, ſincerity, love, holy and right ends mixed with their fruits*, ſoe that the husbandman delights to come *into his Garden, and to eat theſe his pleaſant fruits*, *Cant.* 4. 16. 3 *Uſe.*

The *widowes two mites* were but very ſmall fruits, and yet becauſe our Lord liked the *taſt*, he ſaid they were better, and more acceptable, than any, or all of the *Phariſees great and many fruits*, *Math.* 12. 43.

The one and fortieth Obſervation in Nature.

WHen Grafts begin to grow by the ſap they receive from the ſtock they will certainely (by the Law of Nature) hold on, and till they come to perfection.

Propoſition ſhadowed,

The *Propoſition* ſhadowed: That *The ſmalleſt meaſure of true grace in any perſon, can never be extinguiſht, but will certainely grow up to perfection.*

Grace is compared to *a graine of Muſt-ardſeede, Mat.* 17.20. which though it be but a very *ſmall ſubſtance*, yet in a while, it growes to *a great one*; Though it be but as a *ſparke of fire in flax, it ſhall not be quenched. Eſay* 42.3. it will increaſe to *a great flame*.

To ſee (and be convinced of) the want of Chriſt, and to deſire after him, is the *ſmalleſt meaſure of grace*, which yet ſhall certainely increaſe: ſuch a hungry ſoule ſhall at laſt be filled, and ſatisfied with the fullneſſe of Chriſt, *Mat.* 5 6.

If the ſpirit have caſt the *ſeeds, and Principles of grace* into the ſoule, he will water them, and cauſe them to grow, and bud, and bloſſome, and bring forth fruits: *To him that hath ſhall be given; and he ſhall have abundance, Mat.* 25, 29.

All the powers of hell cannot rob the ſoule of the *leaſt meaſure of grace.*

1 Uſe.

This is unſpeakable Conſolation to all believers, though never ſo *weake in grace*, though they have but *a drop of the water of life*, yet it ſhall be *a well of water ſpringing up to eternall life, Joh.* 4. 14.

And therefore dejected, and weary ſoules that feare the worke of grace is not in them, that long after Chriſt, and would faine be ſatisfied that they have an intereſt in him; Let ſuch know *the ſeede of God* is in them, ſowen by his ſpirit, and therefore it is that they have theſe *deſires, thirſtings, longings, &c.* and cannot be ſatisfied without Chriſt. Theſe *motions and workings of ſoule* are not any where, but where the ſpirit dwels, and where he hath begun the worke of grace: theſe are *ſure evidences* that they are

united

united to Christ, and ingrafted into him, and *these buds, and breakings forth* shew clearely (to a discerning eie) that they have taken hold of the *stock*, and that they have received from it, some *sap and life*, and therefore can *never be broken off, nor die*, but they shall certainely spring up, and *grow to perfection*, and bring forth the fruits of *Love, joy, and praise* to all eternity, for *he who hath begun a good worke in them, will perfect it*, Phil. 1.6.

The two and fourtieth Obſervatioo in Nature.

THoſe fruitstrees about which the husbandman tryes his skill moſt and about which he takes moſt paines, if theſe are barren, or bring forth naughty fruits, they diſcredit him more then many others.

This ſhadowes out unto us: That *Propoſition ſhadowed.*

God hath more diſhonour by the ſinnes of Profeſſours, than by the ſins of others.

Perſons who have intereſt in, and relation one to another, bring diſhonour, or Reputation one upon another, according as they walke: a man is commonly judg'd according to his aſſociats, or Companions, ſoe doe the waies of the people of God (or thoſe who profeſſe themſelves to be ſo) reflect upon God either for his honour, or diſhonour.

The ſin of *Elies ſonnes* brought more diſhonour to God, than the ſinnes of many others, becauſe of their *Relation to God*, in reſpect of their *Office:* They made even the *Offerings of the Lord to be abhorred.* 2 *Sam.* 12.14.

Many *Profeſſours*, through their *Pride*, *earthly-mindednesse*, and other offenſive walking, bring a reproach upon the *Profeſſion of Religion*, and conſequently upon *God himſelfe*, Rom. 2.24. *The name of God is blaſphemed among the Gentiles through you.*

When the enemies of God ſee *Profeſſours* walke ſcandalouſly, and behave themſelves unanſwerable to their profeſſion, theſe things reflect even upon God: *James* 2. 7. *do not they blaſpheme that worthie name by which ye are called*, like as the *heathen* did of old?

Ezek. 36. 20. *They profaned my holy name when they ſaid to them, theſe are the people of the Lord, which are come out of his Land.* Even ſo now, ſome ſay in ſcorne of *Profeſſors* (when they walk contrary to the Goſpell,) *Theſe are the people of the Lord, theſe are the ſaints, the Brethren &c.* And hereby they profane, and blaſpheme the name of God, and bring reproach upon his *waies*, and his *Goſpell*: *By reaſon of whom the way of truth ſhall be evill ſpoken of:* 2 *Pet.* 2. 2. M *Boulton* ſaies, *That a diſſolute Miniſter, is a thouſand times more pernitious, than an hundred private men, though practiſing villany in the higheſt degree.* So alſo (in ſome proportion) it may be ſaid of any that make *profeſſion* of the Goſpell.

1 *Uſe.* We may herein ſee the cauſe why God ſometimes dealeth ſo ſharply with his own people; *Eli, David, Solomon &c.* (though eminently in the favour of God,) yet he puniſhed their offences with the Rod, and their iniquity with ſcourges, which made them and their poſterity ſmart, for many generations after.

2 *Uſe.* O let this move every one that *nameth the name of Jeſus to depart from iniquity*: every one that profeſſeth the Goſpell to be tender of the *name of God, to walk warily and circumſpectly*; very many Profeſſors give *Offence*, and *ſcandall* by thoſe two *grand accurſed Luſts of Pride, and Earthly-mindedneſſe*, As their *gifts* and ſome *outward advantages*, increaſe, ſo (uſually) *Pride* increaſeth, and diſcovers it ſelfe; And as *this filthy venomus Plant* growes, and increaſeth in the ſoule, it much hinders, and keepes downe the *Plants of grace*, where they are, ſo that they become poore, and feeble. And as for *Earthly-mindedneſſe*, which the *Apoſtle* calls *Idolatry* and *the Roote of all evill Coll.* 3. 5. It is of all things moſt unbecoming thoſe that profeſſe to have their *Treaſure and inheritance in heaven.*

O what a diſhonour is this unto *Jeſus Chriſt*, as though there were not enough to be had out of the *fulneſſe of Chriſt*, to ſatisfy the ſoules of his people, but they muſt come for ſupplyes to *Creatures*: Out of all doubt, thoſe ſoules where *this Luſt* prevailes, have little, or no *Communion* with God, let them pretend what they will, for *love of the world is* (as a holy man ſaies) *the very Canker, and Cut-throte of all heavenly-mindedneſſe*, So that *proud, earthly-minded Profeſſors ſhame the Goſpell, and diſhonour God more than others.*

The

The three and fortieth Obſervation in Nature.

IF fruit-trees are Ingrafted while they are very young, the worke is ſoone done, and is ſcarſe perceived afterwards, whether it be ingrafted or no, otherwiſe then by the fruits. But if the worke be delay'd untill the trees are growen great, and ſtrong, then the worke is more difficult, and manifeſt afterwards, not only by the fruits, but alſo by ſome viſible, and apparent marks upon the tree.

This ſhadowes out unto us, That
Converſion in youth is not ſo apparent as in elder yeares.

Propoſition ſhadowed. See Obſer. 60. *and* 62.

Some are called the *firſt houre* of the day, and ſome the *third*, ſome the *ſixt*, and ſome the *laſt houre* *Mat.* 20. 1, 2. Some are ſanctified *from the womb*, ſome early *in their youth*: others after many yeares. Now for thoſe in whom the ſpirit of God beginnes to worke by meanes of Religious education *in Child-hood, and youth*, when they come to yeares, they are (uſually) ſubject to doubtings, and feares, about their ſpirituall condition, more than others, when they heare, & reade of ſome who have gone through *ſtraits, and difficulties, feares, and terrors*, in their *New-birth*, and cannot ſpeak of any ſuch thing out of their own experience: This is uſually a ground (through their own weakneſſe, and Sathans ſubtilety) of queſtioning their *Eſtates*. Becauſe the work of grace in theſe, is begunne inſenſibly, and growes up by degrees hardly to be perceived. *Mark.* 4. 27. *It ſprings up, and growes they know not how.*

Jer. 1. 5. 1 Sam. 3. 19. 1 Kin. 18. 12. 2 Tim. 3. 15.

But ſuch as are converted after many yeares of living in a carnall unregenerate ſtate, theſe are converted with *greater difficulty, and more remarkably*, one contrary diſcovers, and ſets off another clearely, and a ſudden change of *ſtates*, makes the thing more manifeſt.

Any works that have *ſmall, and weake beginnings*, and that go on but ſlowly, and by degrees, theſe make no noiſe, are ſcarſe perceived; But works that have *violent beginnings*, and are carried on with *power, and ſpeede*, theſe awaken every mans obſervation.

The

The *Jaylors Converſion was remarkable*, becauſe there was *a ſpeedy change* wrought, from one *ſtate* to another, *Act.* 16. So alſo the *Converſion of* S. *Paul*, was *a manifeſt change*, *Act.*9. The like of many others: as both *Scripture*, *and experience* ſhew us.

1 *Uſe*, This may help to ſatisfy thoſe who queſtion their Converſion, chiefly upon this ground, for that they cannot declare (as ſome others can) *how*, *where*, *and when*, they were firſt wrought upon, who yet are certainly ingrafted into the *Stock Jeſus Chriſt*. The ſpirit (its likely) beganne early with them, and caſt ſeed into their minds, while they were but of tender yeares, *which grew up they knew not how*, as our Saviour ſaies *Mark.* 4. 27. The huſbandman bended the Twig while it was *young*, *and tender*, *and ent grafted* it, and *pruned*, and *ordered* it unto a comely Tree, and made it fruitfull; And the work then was done with more eaſe and leſſe obſervation then it is uſually afterwards.

Such as theſe muſt Labour to ſatisfy themſelves, and make their *Calling*, *and Election ſure*, chiefly *by trying of their fruits*: examining them by the word of God. See *Obſerv: in Nature* 8. & 22.

The foure and fortieth Obſervation in Nature.

IN a Fruit-tree the Bigg and great Boughes are but a few in Number, in reſpect of the ſmall Boughes, there are multitudes of little ſmall Boughes, branches, and Twiggs upon a Tree, for one great Bough.

Propoſition ſhadowed. This ſhadowes out unto us: That

The great perſons in the World, who are in Chriſt, are but few in number, in reſpect of the meaner ſort.

Wee ſee by too much experience, That the rich, and great ones of the world (for the moſt part) refuſe Chriſt; Their *licencious lives*, their *walking according to the fleſh*, ſufficiently teſtify that ſuch who ſo walke, are in a *Carnall ſtate*, but thoſe that follow Chriſt, as his Diſciples, are (generally) of the *meaner ſort of perſons*; The *Apoſtle* is expreſſe in this, 1 *Cor.* 1. 26, 27. *Ye ſee your calling, Brethren, how that not many wiſe men after the fleſh, not many Mighty, not many Noble are called.* But, *Jam.* 2. 5. *God hath choſen*

chosen the poore of this world, rich in faith, and heires of the Kingdome, which he hath promised to them that love him. Joh. 7.48. *Have any of the Rulers, or Pharisees beleeved on him?* But the *Poore* receive the Gospell.

This calls aloud to all *great persons*, to try, and examine themselves, whether they be in the faith. Lest they be of the number of those who have their portion in this life. 1 *Use.*

There is no reason any one should envy, or desire the condition of *Carnall eminent persons.* That sparke, or blaze of *seeming glory*; may quickly be extinguished in *everlasting darknesse.* 2 *Use.*

The five and fortieth Observation in Nature.

THe Branches, and Boughes of fruit-trees are tossed, and shaken by the Winds, yet there is no danger of their falling while the Roote remaines firme in the Earth.

Hence we learne, That

Although believers are shaken by the winds of Temptations, yet they cannot be overturned, because they are fixed upon Christ. *Proposition shadowed.*

We have no promise that we shall be free from *Temptations, tossings, and shakings* in this life, but rather are foretold of them: *Joh.* 16. 33. *In the World yee shall have tribulations, but be of good cheare, I have overcome the World.* But we have a sure promise that no Temptation shall be too hard for us: 1 *Cor.* 10.13. The *house* built upon the *Rocke*, shall stand against all the *floods, windes, and stormes of Temptations*, Matth. 7.24.

The *faithfulnesse*, and all the *Attributes of God* are ingaged for our safety, and deliverance: 1 *Cor.* 10. 13. *God is faithfull who will not suffer you to be tempted above your strength, but will give an issue to every Temptation that yee may beare it.* 1 *Pet.* 1. 5.

Job, David, Heman and many others; we read, were much shaken with *Windes and stormes of Temptations*, but yet they were all the while safe, they were not overturned, because they were *fixed upon Christ*, they were Rooted in him.

So all the people of God *are as Mount Sion, which cannot be removed, but abideth fast for ever*, Ps. 125. 1.

Uſe. This is a ground of *great Conſolation to believers, in their greateſt Troubles:* Though they paſſe through the *waters*, they ſhall not be drowned, though they walke through the *fire*, they ſhall not be burnt, *Eſay.* 43.2.

Though they (as Branches of a tree) are ſhaken and toſſed this way and that way, yet they ſhall not be overturned, becauſe they grow upon the *Roote*, and their *ſtock, or Roote is ſtedfaſt and immoveable.*

The ſix and fortieth Obſervation in Nature.

IRregular Buds, or ſhoots of fruit-trees, are eaſily rubbed, or broken off at their firſt putting forth; but if let alone, they will grow great, and ſtrong, ſoe that then it will be far more difficult to cut, or break them off.

Propoſition ſhadowed, The *Propoſition* ſhadowed hereby is: That *Sinfull thoughts, and motions in the ſoule, are moſt eaſily ſuppreſt, at their firſt riſing.*

If we give way to the motions of Corruption within us, they will grow, & gather ſtrength, & be much more hard to maſter, & bring downe, than at their firſt ſtirrings.

Solomon (upon this Accompt) adviſeth to be aware, and to leave off *Contention* in the beginning, ſo ſoone as it begins to appeare *Prov.* 17.14. The Children of Myſticall Babilon muſt be daſht in peeces, ſoe ſoone as they are borne.

If a Poole of water begin to break the Bank, its wiſdome to ſtop the breach ſuddenly, els it quickly growes wider, and more hard to be done.

Diſeaſes are more eaſily cured at firſt, then when they have got ſtrength; *ſo ſpirituall diſeaſes.*

Uſe. Its a great point of ſpirituall wiſdome, to watch over the heart, to *ſuppreſſe riſings of Luſts, and Corruptions quickly:* And therefore let us take and obſerve *Solomons* advice, *Prov.* 4. 23. *to keepe the heart with all diligence, for out of it are the iſſues of life.*

The

The ſeven and fortieth Obſervation in Nature.

FRom one fruit-tree are ſometimes taken Grafts for many trees, which being ingrafted upon ſeverall ſtocks, multitudes of other Trees are thereby propagated, and increaſed; which alſo beare ſtore of good fruits.

Propoſition ſhadowed: That

The Inſtructions of one godly perſon, ſometimes are effectuall (by the ſpirit) to the implanting of many into Chriſt. Propoſition ſhadowed.

As *one ſinner deſtroyeth much good*, Prov. 9. 18. ſo (*often*) *one good man* is the Inſtrument, and meanes of *much good*: God makes uſe of him for the converſion of many unto God; *He turnes many to righteouſneſſe*: Dan: 12. 3.

Many *Grafts of good Motion, counſels*, and *Inſtructions*, are ſometimes taken from *one good man*, which take hold, and grow in the minds of many others, as long as they live.

Grafts taken from that excellent fruit-tree, the *Apoſtle* Peter, were effectuall to the ingrafting of many into Chriſt, *Acts* 2. 37. 41. *The ſame day there were added unto them about* 3000 *ſoules*: And againe: *Acts* 4. 4. *Many of them which heard the word believed, and the number of the men were about* 5000. Their *Counſels and Inſtructions* were *ingrafted* into their Minds, as the Apoſtle ſpeaks, *James* 1. 21. *Receive with meekneſſe the Ingrafted word.*

The word takes hold, and rooting in the heart, as a *Graft* in the *ſtock*, which growes there, and brings forth fruit: *Col.* 1. 6. *The Goſpell is come unto you, and bringeth forth fruit.*

Good *Myſticall fruit-trees* (holy men) afford many good *Grafts*) Pr. 15. 4. *a wholſome Tongue is a tree of life*, which affords many good Grafts) whereby many other fruit-trees are increaſed of the ſame kind. *Trees of righteouſneſſe of the Lords planting*, *Eſ.* 61. 3. which beare ſtore of good fruits to the husbandman.

1 *Uſe.* This ſhould ingage us to ſhew love, and reverence to holy men, not only for that they beare the *Image of God upon their ſpirits, and bring forth good fruits: But alſo for that they are the meanes of ſo much good to others.* Who by their *Prayers, Preaching, Printing, Inſtructions, Government, and good examples,* are inſtruments, and meanes, of bringing many ſoules to God, of *Ingrafting, and multiplying fruit-trees in Gods incloſed Garden.*

The eight and fortieth Obſervation in Nature.

FRuit-trees *being Ingrafted, they Naturally bring forth good fruits, Becauſe a new, and another Nature (in the graft) is joyned to the wild Plant on which it is Grafted; Notwithſtanding ſome mixture of the Nature of the wild ſtock; yet the Graft overrules, to bring forth good fruits according to its owne Nature.*

Propoſition ſhadowed, This is another *Similitude* of the ſtate of *Myſticall fruit-trees,* and ſhadowes out unto us this *Propoſition:* That *Perſons ingrafted into Chriſt, doe naturally bring forth good fruits.*

Every regenerate perſon hath *two natures* in him the *divine Nature,* and *Corrupt Nature.* And theſe *two Natures* act in him all his life time: But notwithſtanding *corrupt Principles,* the *divine Nature* prevailes in beleivers, for the generall courſe of their lives.

Ye are partakers of the divine Nature (ſaith the Apoſtle) 2 Pet. 1.4. whereby perſons ingrafted into Chriſt, are carried out to act for God according to *that Nature,* and ſoe bring forth good fruits *Naturally:* their fruits taking their denomination from the *better Nature.*

Believers have the *Image of God* renewed in them, and his *Law* written in their hearts, That is *knowledg, diſpoſitions, and inclinations* carrying them (by a ſpiritually naturall power) to what *is holy, juſt, and good,* in ſome degree as *Adam* had in his *innocency:* ſoe that they *Naturally bring forth good fruits,* and have *a Natu-*

rall

rall propenſion, aptneſſe and inclination to the things of God, as unregenerate perſons have to carnall things. And where this *divine Principle, or ſpirituall Nature*, hath attained high degrees, where grace is at a high pitch, and the ſoule in a ſpirituall frame, there the workings of it are more cleare and apparent. There is *a Naturall diſpoſition, affection, and inclination* towards God, and the things of God, even to all ſpirituall things, *as ſpirituall:* Rom. 8.5. *They that are after the ſpirit, doe mind the things of the ſpirit.*

Notwithſtanding the croſſe workings, and ſtirrings of *Corrupt nature*, yet (for the generall) the movings, and workings of the ſpirits of Believers, and the fruits they bring forth, are according to *this ſpirituall nature.* Rom. 8.1. *They walke after the ſpirit*, and Rom. 7. 25. *With my mind I ſerve the law of God.* The generall courſe of their lives is *ſpirituall*, or *ſpiritually Naturall*, as ſpringing from that *Myſticall roote, the ſpirit of Chriſt*, acting thoſe *ſpirituall diſpoſitions, & inclinations* which he hath fixed in the ſoule.

This may prove *Proſſours* whether they be ſound or no; let them examine their *Principles* from which they act: whether they are acted in the waies of God, from a *ſpirituall, and divine Principle within*, or from *motives, or Conſiderations* from *Without*: whether it be not *Cuſtome, Examples, Counſells or Commands* of men, *intereſt in, or engagements of freinds, Praiſe of men, outward advantages*, or at beſt, *Naturall Conſcience*, that moves them, and carries them on in Religious waies. 1 *Uſe.*

Hereby we know that the waies of God are *eaſy, and pleaſant waies*, for whatſoever we do *naturally*, we do *eaſily, and with delight*; It is (in ſome degrees) with the *adopted ſonnes of God*, as with his *Naturall ſonne*, in this reſpect, *to accompt it their meat and drink to doe the will of their heavenly father*: ſo that this is a great encouragement to all, *to give up their names to Chriſt*, Prov. 3. 17. *His waies are waies of pleaſantneſſe, and all his paths are peace.* 2 *Uſe.*

The nine and fortieth Obſervation in Nature.

THere are but few Ingrafted trees in a Countrie, in compariſon of thoſe ungrafted: there are many thouſands in the woods, and waſt grounds, of wild trees, the number of which farre exceeds the number of the trees of the Garden.

The *Propoſition* ſhadowed.

That there are but a few Godly perſons in the World, in compariſon of the number of the wicked.

Propoſition ſhadowed.

This appeares expreſly, *Matth.*7.13, 14. *Wide is the gate, and broad is the way that leadeth to deſtruction, and many there be that goe in thereat. Becauſe ſtraite is the Gate, and narrow is the way which leadeth unto life, and few there be that find it* ſo againe *Matth.*20.16. *Many are called, but few are choſen.*

Experience makes this too manifeſt: moſt imbrace this preſent world, and but few deny themſelves, and follow Chriſt: few in the world make profeſſion of Chriſt in compariſon of the multitudes of *Idolaters* in other Nations: And of thoſe who make profeſſion, how many *Hypocrites*, to one true hearted *Nathaniel?*

The godly are in number, *as the gleanings of Grapes, when the Vintage is done: Or as the ſhaking of an Olive tree, two or three Berries in the top of the uppermoſt bough, foure, or five in the outmoſt Branches thereof, Eſay.*17.6.

1 *Uſe.* This is a ſad Conſideration, and ſhould make us take up a lamentation for the ſtate of mankind.

2 *Uſe.* This ſhould ſtirr up every one to labour with all diligence *to make their calling, and election ſure,* to know they are of the number of the *little flock.*

The fiftieth Obſervation in Nature.

SOme wild, and ungrafted trees beare fruits very like to thoſe that are Ingrafted in ſhape, and colour, ſo that men often miſtake the one for the other.

This

This, ſhadowes out unto us this *Propoſition:*

That the Works of formall hypocrites are (in many things) very like the works of true Chriſtians. *Propoſition ſhadowed.*

Many *Formall Profeſſours* have ſpeciall eminent *Gifts and abilities*, which (it may be) exceede thoſe of ſome reall Chriſtians, they can *Preach, Pray, and diſcourſe* well, and can make a ſhift to carry themſelves ſo, as to gaine ſome good opinion among men; yea, and paſſe for *Sincere Profeſſors.*

Who were more exact in their lives (as to outward performances of duties) then *the Scribes and Phariſees*, in *Preaching, Praying, giving to the Poore? &c.* and yet our ſaviour charges them with *Hypocriſie*, *Matth.* 28. 27, 28. *Woe unto you ſcribes, and Phariſees, Hypocrites, for ye are like unto whited ſepulchres, which indeede appeare beautifull outwardly*, &c. *Ye outwardly appeare righteous unto men, but within ye are full of hypocriſy, and iniquity.*

So it is at this day: the fruits of many *ſeeming Chriſtians* appeare beautifull outward, as if they were the fruits of *ingrafted trees*, whereas in truth they are but the fruits of *wild Trees.*

1 *Uſe.*

This being ſo we ought to ſet our ſelves to diſtinguiſh fruits that are brought forth, both our owne, & others, that we take not *Crabs for Apples*; Let us not judg of fruits by their *Bulke, or ſubſtance, Beauty, and forme, or Number*, but by their *Nature, and quality, their Taſt*: *A* ſpirituall Palate is able (for the moſt part) to *taſt the fruits* that are brought forth by men: *he that is ſpirituall judgeth all things*, 1 *Cor.* 2. 15. ſpirituall men have the *Law written in their hearts, knowledg, diſpoſitions, inclinations a frame and temper of ſpirit* (in ſome degree) anſwerable to the mind of God; This *ſpirituall Nature* in the ſoule, by the aſſiſtance of the *ſpirit of God* together with the *written word*, is the *guide* of all believers, thereby they *judg of good, and evill fruits, of wild, and of ingrafted Trees*, 1 *Cor.* 2. 12. See *Obſerv.* 40.

The

The one and fiftieth Obſervation in Nature.

Some grafts are in part prepared by the husbandman in Order to Ingrafting, and yet through neglect, or unskilfulneſſe in Ordering, or hurts by Men, Cattle, hot ſunnes, dry winds, or ſomething els, they are ſpoiled, and never take hold of the ſtock, whereby they ſhould grow to perfection.

This ſhadowes out unto us: That

Propoſition ſhadowed. *Some Perſons are wrought upon in part (in ſome things) like to thoſe that are Ingrafted into Chriſt, who yet never attaine to be really united to him.*

The ſpirit of God *Convinceth the World of ſin*, as well *Reprobates*, as the *Elect*, they are ſometimes terrified with the apprehenſions of the wrath and juſtice of God for ſin, and may (for a time) lye under the *ſpirit of Bondage*, and common convictions of the ſpirit, & may have knowledg, & ſome common graces, & reforme in part, & make a Profeſſion; *And* yet after all, through *negligence, Workings of Sathan, and the world*, they come ſhort of Chriſt.

The young man in the Goſpell Mat. 19. had ſome good beginnings, ſome civill righteouſneſſe, & being by Chriſt told what to do more, he ſlinks back from Chriſt, and went his way to his earthly poſſeſſions. So the hearers, *Luk.* 8. 13. *they heare the word, and believe for a time, but in temptation fall away.* And many of the diſciples of Chriſt, *Iohn.* 6. 66. *went back, and walked noe more with him.* alſo 1 *Joh.* 2. 19. *They went out from us &c.* ſo many in theſe daies: having begun well, after a while they fall off, and with *Demas* imbrace this preſent world.

Gal. 5. 7. *Ye did run well, who did hinder?*

1 *Uſe.* Let us not haſtily conclude of any ones being in the ſtate of grace, becauſe of ſome beginnings, and progreſſe in a Profeſſion.

2 *Uſe.* This ſhould ſtirr up every one to go on towards perfection, not to reſt in beginnings, but to preſſe forward towards the *Marke*: And to give all poſſible *diligence to make our Calling, and Election ſure*, and to put that great *Queſtion out of Queſtion*,

ſtion, whether or no we are really in Chriſt, whether we receive ſap and life from that *ſtock* to grow, and bring forth good fruits, if ſo; then certainly we ſhall perſevere unto the end.

The two and fiftieth Obſervation in Nature.

THe leaſt, and moſt crooked Ingrafted tree brings forth better fruits, without any artificiall helps, then the faireſt tree with all the art that can be uſed to it, if ungrafted.

This *Similitude* ſhadowes out unto us this *Propoſition*.

That the meaneſt perſon in Chriſt, brings forth better fruits, then the moſt accompliſht unregenerate perſon in the world. *Propoſition ſhadowed.*

Every believer is acted by the *ſpirit of God, and ſpirituall Principles*, and all their ſpirituall fruits ſpring from *Chriſt their roote*, and thence it is that they are of ſuch accompt with God; But unregenerate perſons cannot doe one good worke, cannot bring forth one good fruit, becauſe they have no *ſpirituall Principles*, they have not the *ſpirit of God*, as to any renewing, ſanctifying operations in them, but are wholy carnall, and therefore whatſoever proceeds from them is ſo, Jo. 3. 6. *That which is of the fleſh, is fleſh.* And Tit. 1. 15. *To them that are defiled, and unbelieving is nothing pure but even their minds and conſciences are defiled.* As from a *muddy fountaine flowe impure ſtreames*, or from a *corrupt Roote ſpring naughty fruits*, ſo from the ſpirits of carnall perſons proceed *fleſhly operations*: *The carnall mind is enmity againſt God*, Rom. 8 7. *So then they that are in the fleſh cannot pleaſe God*, verſ. 8. *Their grapes are grapes of gall, their Cluſters are bitter*, Deut. 32. 32.

But the *fruits* of believers are *ſweete and pleaſant fruits*, becauſe they ſpring from the *true Vine*, Joh. 15. So that the husbandman will come into *his garden, and eat his pleaſant fruits*, Cant. 4. 16.

Hence we may ſee the groſſe miſtake of moſt people in the world, who value *ſpirituall fruits* according to bulke, and outward beauty: The Sermons, books, *diſcourſes* &c. of *great men*, are for *Vſe.*

the moſt part cryed up, and had in eſtimation (eſpecially, if they be not only eminent in *Place, and Office*, but alſo *in learning, and Gifts*) who yet in the meane time neglect, or ſlight the *Sermons, Prayers, booooks, and diſcourſes* of perſons low in the world, and in *Gifts, and naturall endowments*, though theſe proceede from *a gratious heart, a renewed nature, and the ſpirit of God*, though they have *a taſt, a ſavour, and reliſh of the divine Nature, and have a veine of holineſſe running through them*, which God himſelfe, and his people, who are moſt ſpirituall, are delighted with. *But the naturall man cannot perceive, nor diſcerne the things of God*, 1 *Cor.*2.14.

2 *Uſe.* This may abate the pride of *worldly wiſe men, though eminent in all naturall, and acquired abilities*, who, like the proud Phariſee, boaſt of themſelves and deſpiſe others, whoſe fruits are farre better then theirs; *But* know O vaine man, That *not he that commendeth himſelfe is approved, but whom the Lord commendeth*; 2 *Cor.*10.18.

3 *Uſe.* This is a ground of great comfort to every gratious heart, though they be never ſo meane and imperfect in *gifts, and naturall endowments*, yet their *Graces* may be eminent, and their *fruits* pretious. Though they be ſmall as the *poore widdowes mite*, yet they are better, and of more eſteeme with God, then all the *great fruits of formall Profeſſours*, *Mark*.12.41,42.

The three and fiftieth Obſervation in Nature.

THe thriving roote of a fruitstree is alwaies ready to give up ſap and nouriſhment to the Branches; and if the Branches, could draw ſap continually, the roote would continually give it.

Propoſition ſhadowed, The Spirituall leſſon ſhadowed.

That *Chriſt is continually ready to communicate ſtrength, and refreſhing to his people, and all defects thereof are from themſelves.*

Believers receive all their life, and power from *Chriſt* whereby they doe any thing ſpiritually. *And* when the ſoule findeth not *ſtrength*,

ſtrength, and refreſhings by reaſon of the ſtrings of *Corruptions*, and *temptations from ſathan, and the world*, yet all the while *Chriſt is ready to communicate himſelfe*, for it is his *Office*, as well as his *Nature*, he is appointed of God to give out all ſupplyes to his people, 1 *Cor.* 1. 30. *He is made unto us Wiſdome, righteouſneſſe, ſanctification, and redemption*. The ſoule is ſometimes ſluggiſh, and careleſſe of ſeeking, or entertaining *Chriſt*, yet *Chriſt is ready*, and calls for entrance, *Behold I ſtand at the dore and knock, if any man heare my voice, and open the dore, I will come in and ſup with him, and he with me*, Rev. 3. 20. And againe *Cant.* 5. 2, 3. *It is the voice of my beloved that knocketh, ſaying, open to me my love, my dove, my undefiled*. But how careleſſe is the ſoule of entertaining *Chriſt*: *I have put off my Coate, how ſhall I put it on? &c.*

The *Apoſtle* tels us the Lord is ready, *Jam.* 4. 8. *draw nigh to God, and he will draw nigh to you, if we aſke we ſhall receive, if we ſeek we ſhall find, if we knock it ſhall be opened, Mat.* 7. 7. We find by *experience*, when we ſeek Chriſt diligently we find him refreſhing the ſoule, quickning, and enlivening of it, but if we neglect him, our ſpirits are dull, our affections grow cold.

Chriſt is ready to give out himſelfe to thoſe that looke after him, at their firſt comming to him, and at *all times afterward*, *Joh.* 4. 47. *He that commeth unto me*, I *will in no wiſe caſt off*. He is the *treaſury of all grace*, and diſpenſeth grace to his people for all purpoſes, *quickning grace, ſtrengthning grace, preventing grace, teaching grace, comforting grace*, he is the God of all grace, and is ſtill ready to communicate of the ſame to his people, if they be but ready, & fit to receive it.

Ob. It may hereupon be objected by ſome under a Temptation, O but I have prayed long, and ſought the Lord, but I am not heard, I am almoſt diſcouraged in praying and waiting ſo long.

An. It is anſwered: The *Cauſe* is in thy ſelfe, upon one accompt, or other; It may be thou haſt diſpleaſed Chriſt by ſome prevailing *luſt*, it may be thou haſt neglected, and ſleighted his *grace*, and *loving kindneſſe* towards thee aforetime, not walking in any meaſure anſwerable thereunto, haſt thou not looked after *other lovers* in letting the ſtreame of thy affections runne towards *empty creatures?*

tures: Or Chriſt may withhold, to *prevent* theſe things, or the like, which els would be, that thou knowing how dear it coſts thee to obtaine manifeſtations of his grace, they may be the more prized. Or thy graces have need of *trying*, and *exerciſing*, which els being unactive, would be at a ſtand, or decay: there is ſome cauſe or other *in thy ſelfe*: If *need be*, ye are in heavineſſe through manifold temptations, 1 Pet. 1. 6 ſo that Chriſt is ready to communicate of his fulneſſe to his people, and uſually, the ſoule (being in a good healthy ſtate, and not clouded with luſts, or temptations) ſeeking of him does find him, yea: before his people call he will *anſwere*, *and while they are yet ſpeaking he will heare*, *Eſay.* 65. 24.

1 Uſe: Let this teach us to take notice of the freeneſſe, and readineſſe of Chriſt to communicate of his fulneſſe, that our hearts may be engaged, and enlarged towards him in *love*, and *thankfulneſſe*.

2 Uſe. This is a ſingular encouragement to every beleiving ſoule continually to make out after Chriſt, in all our wants, and needs; for as he hath an infinite ſtore, and treaſury of all grace, ſo he is freely ready to diſpence of it: Let us underſtand our own emptineſſe, and inſufficiency, that we may goe to him, and by faith receive of his fulneſſe, *grace for grace*, even the ſame ſpirit, and ſame graces, that Chriſt hath in a meaſure.

The four and fiftieth Obſervation in Nature.

FRuit-trees being ordered with ſkill, and diligence, they become abundantly fruitfull, which if neglected, and nature be left to it ſelfe, they will beare but little fruit, or not ſo much, nor ſo good, as with due culture, and ordering.

This is another *Similitude*, of the ſtate of *Spirituall fruite-trees* and ſhadowes out unto us this *Propoſition*: That

Propoſition ſhadowed. By *diligent uſe of the meanes of grace Chriſtians attaine great advantages, which through neglect, (or ſleight uſing meanes) would be loſt.*

Whoſoever

Whoſoever propoſeth an *End* unto himſelfe cannot (rationally) expect to have it, without uſing *fit meanes* for attaining of it; *ſalvation* is that great, and generall *end* that men ayme at (at leaſt pretend to it) but how can they expect to find it, who *neglect*, or *ſleight the meanes*, whereby only it is attained: which is the *knowledg of Jeſus Chriſt*?

Heaven is not gotten by ſitting ſtill, but by laboring and ſtriving for it, *in Gods way*; *The kingdome of heaven is taken by violence, and the violent take it by force*, *Mat.* 11.12. *and Luk.* 13.24. *ſtrive to enter* in at *the ſtrait gate*. *Meanes* muſt be uſed with *diligence*; If we would have *wiſdome*, *we muſt ask it of God*, *Iames* 1.5. And *Pro.* 22. *If he incline his eare, and apply his heart to it, if he cry after knowledg, and lift up his voice for underſtanding, if he ſeeke her as ſilver, and ſearch for her as for hid treaſures; then he ſhall underſtand the feare of the Lord, and find the knowledg of God.*

Here muſt be *inclining the eare*, and *applying the heart*; here muſt be *crying*, and *lifting up the voice*, *ſeeking*, *ſearching*, and then ſhall wee *find*.

Giving all diligence, adde to your faith vertue &c. 2 *Pet.* 1.5. and againe *verſ.* 10. *Give all diligence to make your calling, and Election ſure: the diligent ſoule ſhall be made fat Prov.* 13.4.

But on the other ſide, *neglect of the meanes of grace, or careleſſe uſe thereof*, looſeth theſe advantages, *many ſeeke to enter, but ſhall not be able*, ſome ſeeke not at all, others ſeeke but *negligently*, and ſo find not.

In attaining *degrees of Gifts, and Graces*, we ſee by *Experience*, that men of mean naturall parts, by *diligence uſe of meanes*, grow eminent, and farre beyond others who have better naturall parts, if they be *negligent* to improve them.

I know *meanes* are nothing of themſelves, without the concurrence of the ſpirit in them; but as *meanes* without God can do nothing: ſo, uſually, God without meanes, if men neglect them will do nothing: *The diligent ſoule ſhall be made fat*: *Prov.* 13.4 but ſuch as *neglect meanes* or uſe them *negligently*, they looſe all, and periſh: *The deſire of the ſlothfull killeth him*, *Prov.* 21.25. *My people are deſtroyed for lack of knowledg: becauſe thou haſt rejected knowledg, I alſo will reject thee*, *Hoſ.* 4.6. they rejected knowledg, in rejecting,

and *neglecting the Waies and meanes* of knowledg: *ye have ſet at naught all my counſells, and would none of my reproofs:* and *verſ.* 29. *they hated knowledg, they would none of my Counſells*: that is; they *neglected all*: therefore God rejected them.

1 *Uſe.* This ſhewes us the ignorance, and folly of thoſe, who caſt off *Ordinances*, and *meanes of grace*: though God hath commanded, and appointed them, as meanes of *greateſt advantage to his people*.

2 *Uſe*: This alſo informes us why there are ſo many ignorant, and fruitleſſe perſons in the world: even becauſe they *neglect*, or *carelеſly uſe the meanes* to know God.

3 *Uſe.* Let us hence be ſtirred up to a *diligent and conſtant uſe of the meanes of grace*, not only as to the *attayning of grace* where it is not, but alſo to the *increaſe of grace*, where it is wrought, Eſpecially in *childhood* and *youth*: I am perſwaded not one of many would periſh, if *Parents*, and ſuch as have the education of youth (themſelves being Godly) did *uſe all good meanes* diligently, for the working of grace in their hearts: Its true; the *uſe of the beſt meanes* will not be effectuall without the concurrence of the *ſpirit of God*, but where God gives an heart to go on in the *uſe of meanes* which he has appointed, he will ſurely come (in his owne ſeaſon) and make it effectuall.

And for experienced well growen Chriſtians, there is no *meanes* to obtaine great advantages, great meaſures of *grace*, and *glory*, like *Watching over the heart, to keepe it in a ſpirituall frame, corruptions downe, and the graces active, to walke cloſely with God daily in communion with him, to be ſtill acting faith upon Chriſt, not only to receive, and draw all ſupplies from him, but alſo to give, and aſcribe all unto him*. Theſe are *fundamentall* to all purpoſes: all *externall meanes* without theſe are to little or no purpoſe.

The

The five and fiftieth Obſervation in Nature.

IF a young Plant or bough of a tree, be often bended & bowed one and the ſame way, it will after a certaine time grow in that poſture, into which it is ſo often bended, although by the courſe of Nature it would grow otherwiſe.

This ſhadowes out unto us this *Propoſition*: That

Frequent Acts in things good, or evill, beget habits, and make all ſuch works eaſy to us. Propoſition ſhadowed.

Cuſtome is cal'd *a ſecond Nature*, it make things eaſy, though at firſt they were difficult, and ſuch things are hardly forgotten, or laid aſide; *Can the Ethiopian change his skin, or the Leopard his ſpots, then may ye alſo do good that are accuſtomed to do evill?* Ier. 13.23.

The *Apoſtle Peter* ſaies they had their hearts, *exerciſed with Covetous practiſes, ſo that they could not ceaſe from ſin* 2 Pet. 2. 14.

So alſo on the other ſide: *Cuſtome* in the waies of God does *ſtrengthen habits*, and make them eaſy to us, not only upon that great accompt, of *Communion with God in duties*; but alſo every good worke is more eaſy to us in reſpect of *uſe, and cuſtome:* The waies of God are naturalized to Gods people, by degrees, they become *ſpiritually naturall* to them. *Dayly walking with God, and keeping the mind much in a ſpirituall frame*, the ſoule will be more and more *fixed, and eſtabliſhed* in that frame. The *frequent uſe* of things *Naturall, morall, or ſpirituall*, will make them familiar to us, when the ſame things to others not *accuſtomed* to them, are uncouth, and ſtrange.

Let every one beware what *cuſtomes* they uſe, eſpecially if begun in *youth*: When an *ill cuſtome* is ſpied out, either in the *temper of the ſpirit*, or *outward man*, its wiſdome to oppoſe it, to alter it, as ſoone as may be, for every *Act* makes it more *familiar*, and *habits* will ſteale on, and be dayly confirmed. 1 *Uſe.*

Pro-

2 *Uſe.* *Profeſſors* had beſt conſider, and beware from what *Principles* they Act; leſt *Cuſtome* be the ſtrongeſt cord that drawes them: Many times when *Cuſtome* has got ſtrength, it reſembles both *Nature, and Grace*.

3 *Uſe.* Seeing *Cuſtome* is ſo ſtrong: This ſhould teach all, as to beginne *good cuſtomes* in youth, as ſoone as poſſibly may be; ſo alſo to be *frequent in good works, and waies of holineſſe*, that ſo by degrees *habits* may be comfirmed, and ſuch things made familiar to us.

And herein we ſhould conſider what things are of greateſt concernment to us, and be moſt frequent therein.

Now *Experienced Chriſtians* know, That *watching over the heart, to keep downe Corruptions, or to ſuppreſſe them at their firſt riſing, And too keep the heart in a ſpirituall, and heavenly frame, and in Communion with God*, is a fundamentall thing, and of higheſt concernement in our Converſation.

Therefore to be frequent in *Prayer, Meditation*, and other duties (wherein the ſpirit of God uſually concurrs) for *keeping up of the heart with God, to live in God, to have fellowſhip and Communion with the father, and with his ſonne Jeſus Chriſt*, is the wiſdome of a Chriſtian: the more pure the *Fountaine* is kept, the more pure all the *ſtreames* will be: According to the temper of the ſpirit of a man, ſuch are thoſe things that proceed from it.

Uſe, and Cuſtome in theſe things will make them more eaſy to us; for beſides the immediate aſſiſtance, of the ſpirit, there is the *power of cuſtome* ſuperadded. All the *Actings of Grace* (as well as of *Nature*) are mightily confirmed, and improved by *Cuſtome*.

The ſix and fiftieth Obſervation in Nature.

FRuit-trees *having received ſome hurt (by men, Cattle, or otherwiſe) when the husbandman applyes himſelfe to cure ſuch miſcheifes,*

chuſes (by his labours about the Roots, and Branches) ſuch Trees uſually are much advantaged thereby (to what they were before) and may be ſaid to have gotten by their former hurts.

This ſhadowes out unto us this *Propoſition*:

That *afflictions, and whatſoever befalls the people of God; the ſame works advantage to them.* Propoſition ſhadowed.

Afflictions, and Temptations do not only not deſtroy us, but contrarywiſe (through the *wiſdome, power, and goodneſſe of God* in ordering them) they worke profit, and advantage to us. Though they are *bitter, and tedious for a time, yet afterwards they bring the peaceable fruit of righteouſneſſe to them that are exerciſed thereby*, *Heb.* 12. 11. And againe, 2 *Cor.* 4. 17. *your light afflictions which are but for a moment, worke for you a farre more exceeding, and eternall weight of glory.*

That great, and generall promiſe, *Rom.* 8. 28. is full to this purpoſe, *All things worke together for good to them that love God.*

Yea, the advantage is uſually in this life, as well as hereafter.

Joſeph (an eminent fruit-tree) received much wrong, ſeverall waies, but when the husbandman takes him in hand to heale, and cure him, he does not barely do it, but alſo advance him; he gets by his *Baniſhment, and impriſonment.*

So *Daniel* was not only *delivered from the denne of Lions*, but it was an occaſion of his *advancement*, The like of *Shadrach, Meſhach, and Abednego*, *Dan.* 2. 49.

Iob, a famous fruit-tree, having been *broken, and bruiſed* with enemies on every ſide, not a *Branch* free, yet when the husbandman ſets upon his cure, he recovers him with an advantage, *he gained by his loſſes.*

David was even overwhelmed with troubles, but obſerve the iſſue, *Pſalm.* 71. 20. *Thou haſt ſhewed me great and ſore troubles, yet haſt thou turned, and refreſhed me, &c. Thou haſt increaſed my greatneſſe and comforted me on every ſide.*

Yea, when the people of God declare their *Experiments*, we uſually here them ſay, *they have gotten by Afflictions.*

ſin the worſt of evils, is (by the wiſdome of God ordering it) an occaſion of good to them, as humbling them more than all *Afflictions*.

And as *Afflictions* in generall worke good to the people of God, ſo the greateſt worke the greateſt advantages, 2 *Cor.* 1.5. *As the ſufferings of Chriſt abound in us, ſo our Conſolation alſo abounds deth by Chriſt*.

1 *Uſe*. Theſe things being ſo: let us *be patient in Tribulation*, *Rom.* 12.12. This is a maine ground we ſhould be ſo, in regard great and many advantages come by them. *He correcteth us for our profit*: *Heb.* 12. 10. *that we might be pertakers of his holineſſe*.

Therefore let us joyne with God againſt our Corruptions, and if ſo, then we may *count it all joy when we fall into divers temptations*, *Iames* 1.2.

2 *Uſe*. Let theſe things teach us to admire the wiſdome, care and goodneſſe of God towards us, who makes the *hardeſt things*, *the worſt things* that befall his people, to worke together for their good.

The ſeven and fiftieth Obſervation in Nature.

THe Husbandman makes uſe of ordinary, and common Tooles, and Inſtruments, about his chiefeſt Works in his Garden, his knives, ſawes, ſpades, and other inſtruments, are not of Gold, ſilver, or coſtly mettles, neither are they carved, or framed by any great Art, but they are plaine ordinary Inſtruments, which he makes uſe of to Engraft his fruit-trees, and to doe his chiefeſt workes about them.

This ſhadowes out unto us, That

Propoſition ſhadowed. God (*for the moſt part*) *uſeth meane and ordinary men, and meanes, for effecting of the greateſt works in the world*.

VVhat *greater Works* do we reade of, than the *deliverance of Iſrael out Egypt*, *by ſignes, and wonders, t heir paſſage through the Red ſea, and the barren Wilderneſſe, over Jordan, and their*

their conquering great nations, and ſettlement in Canaan?

Now God did not uſe ſome *great Monarch* as his Inſtrument, but *Moſes*, who was cald from keeping ſheepe, and made Inſtrumentall in many of theſe great works, and having done much, then *Joſhua* (*Moſes* his ſervant) he muſt doe the reſt.

Gedeon, he was but of a *poore family, and leaſt in his Fathers houſe*, *Judg.* 6. 15. being following a meane *I*mployment, threſhing corne, when God cald him to make him generall of an Army, to worke a great deliverance for his people: which alſo was done *by weake meanes*; 300 *men*, *Chap.* 7. 7.

Eliſha was taken from the *Plow* to be a great *Prophet*, 1 King. 19. 19.

David was following the ſheep when God called him to be King over his people, and paſſed by *Eliab* his brother a more likely perſon. And alſo made uſe of this *ſmall and meane Inſtrument* (by a poore ſlender meanes) to deſtroy *Goliah, a great* Giant, and conſequently, *a great army of the Philiſtins*, 1 *Sam.* 16. 17.

Amos (a heardſman was called to be a *Prophet*, Chapt. 1. 1.

Shepheards were made uſe of, to reveale the moſt joyfull newes that ever was made knowen to the world: *the birth of our Saviour, Luk.* 2.

The *Apoſtles*, and many of the *diſciples of Chriſt*, were *meane perſons*, and cald from *low imployments*, to follow the *greateſt worke in the World, to preach the Goſpell*.

They were not the *learned* Rabbies, nor *Eloquent Oratours*, nor the *diſputers of this world*, as the *Apoſtle* ſpeaks, 1 *Cor.* 1. but men of *low Conditions*, theſe were called *to preach the Goſpell*, for the converſion of ſoules; *Not with the inticing ſpeech of mans wiſdome, but in demonſtration of the ſpirit, and of power*, 1 Cor. 2. 4. *Not with wiſdome of Words, leſt the croſſe of Chriſt ſhould be made of none effect*, 1 Cor. 1. 17.

God is pleaſed to effect this, and other his *greateſt Works in the world, by meane Inſtruments, and meanes*, that his owne *power* may be the more ſeene in them; for if the *greateſt, and moſt likely Inſtruments*, in the judgment of men, were imployed in the *greateſt works*, they would take all (or moſt of) the honour to themſelves,

ſelves, and others would give it them. So God ſhould looſe his honour. Yea, God hath deſtroyed, and will deſtroy the wiſdome of this world, by thoſe perſons and things, that the word accompts fooliſh, 1 *Cor.* 1. 27. *God hath choſen the fooliſh things of the World to confound the Wiſe, and God hath choſen the weake things of the world to confound the mighty things, verſ.* 28. *And vile things of the World, and things which are deſpiſed, hath God choſen, and things which are not, to bring to nought things that are.*

As God hath done, ſo he will do ſtill *great Works in the world, by meane, and low Inſtruments and meanes:* he hath *great, and mighty Works to* bring to paſſe in the *Nations,* in bringing them into ſubjection to our Lord Chriſt. He will deſtroy *Antichriſt,* even all that oppoſe him, *he will levell the Mountaines, and enlarg the kingdome of his deare ſonne, and ſet up his Throne, and put the ſcepter into his hand to rule the people who have beene diſobedient, he will build his holy City Jeruſalem, and make it a praiſe in the Earth.*

And now: How will God doe *theſe great things?* what *Inſtruments* will he uſe? will he uſe altogether *Golden inſtruments,* carved, and polliſhed by art, the *moſt eminent men, & of higheſt Place & eſteeme in the world?* Surely no: *But God hath choſen the fooliſh things of the World to confound the things that are mighty, &c.* 1 *Cor.* 1. 27. That is; *perſons, and things* which carnall wiſe men, in their Iudgment accompt *weake and fooliſh,* although in the Iudgment of God they are otherwiſe eſteemed: *for the weakneſſe, and fooliſhneſſe of God,* and of his people (as men count *weakneſſe,* and *fooliſhneſſe*) are ſtronger, and wiſer, than the ſtrength, and wiſdome of the world, *verſ.* 25.

A worme ſhall threſh the mountaines, and beate them ſmall as Chaffe. Eſay. 41. 14. 15. Surely, *a worme* muſt be in the hand of ſome *mighty one,* to be enabled to doe ſuch *great things.*

Hath not God already done *great things* in our daies, even before our eyes, by *Inſtruments and meanes* (time was) very unlikely, and of ſmall accompt with the carnall world? have not *weake Inſtruments, and meanes* beene like the *Cloud* that *Eliah's ſervant* ſaw riſe out of the *ſea,* at firſt *no bigger then a mans hand,*

but

but afterwards it covered the whole heavens?

Have not *Princes, Lords*, and the mightiest men both in *Church, and state*, yea *whole Nations*, have they not been subdued by a handfull of men, whom their adversaries slighted, as *Goliah* did *David*, saying in themselves, and one to another, *we shall presently swallow them up?* Do not all the *Trees of the field know, that the Lord hath brought downe the high tree, and exalted the low Tree, hath dryed up the greene tree, and made the dry tree to flourish?* *Ezek.* 17. 24.

Many *Instances* (were it convenient) might be brought of *men, and meanes, whose beginnings were but weake, and small* whereby God hath brought to passe *great, and mighty works*.

Beware of despising *meane Instruments, and weake meanes* which God for the most part makes use of, for bringing to passe *great things. Despise not the day of small things, Ezek.* 4.10. *for God will build Ierusalem not by might, nor by power, but by his spirit. Meane and low Instruments* shall be stirred up by his spirit, and shall do his *great works in the world. And these Instruments* shall be sure to have the men of the world, with their wisdome, to slight and despise them, as *Sanballat, and Tobia* did the Jewes, *Nehe.* 4.1,2,3. *what do these feeble Jewes, &c? Even that which they build, if a fox goe up, he shall even breake downe their stone wall.* And one reason is (besides the disagreement of *flesh and spirit*) because the *wisdome, and strength, and glory* of the people of God, is *vailed under low, and meane Condition in the world.* And though *by their wisdome they deliver a city*, or do some *great works*, yet *Eccl.* 9.16. *the poore mans wisdome is despised, and his words are not heard.* *Use.*

Upon the same accompt the *wisdome, and works* of our *Saviour* were slighted, and neglected, though *he did worke as never any did, and spake as never man spake, Matth.* 13.55. *Is not this the Carpenters sonne? vers.* 57. *They were offended in him*. Even so it is now with his *Members*.

But who art thou, O man! that replyest against God, in despising, and quarrelling with meane Instruments? What if God willing to shew his *power, and wisdome in weake Instruments, and meanes*, lay aside, or let alone, *more eminent instruments, and more*

likely meanes: wilt thou not give him leave to do what he will with his owne? is thine eye evill, becauſe he is good? Hath he not ſaid, the *weak things of the world ſhall confound the mighty*? hath he ſaid it, and ſhall he not do it yea, he hath ſaid it, and done it, and he will doe it, untill he performe all his pleaſure, and thoſe that oppoſe him ſhall be aſhamed.

The eight and fiftieth Obſervation in Nature.

THough there are many good fruits in an Orchard, yet ſome are more choice and ſpeciall fruits than ſome others, and accordingly are of greater price, and eſteeme among men.

This *Similitude* ſhadowes out unto us this *Propoſition*: That

Propoſition ſhadowed,

The Prayers, Sermons, writings, diſcourſe, and works of ſome godly men, are much more ſpirituall then of ſome others.

Gods people are of ſeverall ſtandings, and degrees of grace, ſome have *ſmall meaſures*, ſome *greater meaſures of grace*, ſome are but *babes in Chriſt*, *others are ſtrong men*, *ſome fathers*, 1 Joh. 2. 12. 13. ſome have their converſations much in heaven, their ſpirits are much taken up about ſpirituall things, they walke cloſely with God, and have neere, and ſweete Communion with God: they are little converſant with the things below, but are moſt taken up with God, and the things of God; But now others (though godly perſons) walke at a greater diſtance from God, and therefore have leſſe of his *Image*, they are *leſſe changed* than others: As the *Apoſtle* ſaies of *Bodies*, 1 Cor. 15. 40. *There are Celeſtiall bodies, and bodies Terreſtiall*, ſo it may be ſaid of the *Spirits*, even of ſuch as are Godly; ſome have their minds much in heaven, by keeping watch over their hearts, and walking in daily communion with God, others though they have the life of grace in them, yet it is very weak, and feeble, they are very much *carnall*, and *earthly*. Oh! there is much difference betweene *the*

ſpirits,

spirits, and lives, of some beleivers and some others: some are filled with the spirit, as *Stephen, Act.6.5. A man full of faith, and of the holy Ghost*, others have but small measures of the spirit, and their faith and other graces, are but weake, and slender: *Mat.* 16.8 *O ye of little faith.*

And now; according to the *measure, and degrees of grace, holinesse, or Image of God* in believers, are all those things that proceede from them; they are more or lesse spirituall. *As* according to the *Forme, and Nature that is in the Materiall fruit-tree, such are the fruits*, that it beares; And thence it is that some have *better fruits* then some others. According to the *spring, or fountaine, such are the streames.*

Let this stirre us up to strive, and labour after *higher, and greater degrees of grace*, and to keepe it active, by *constant, and close walking with God*, that so all that proceedeth from us may be accordingly *spirituall*. Hereby will be unspeakable advantages to us: The more holy, and spirituall any soule is, the more God delights in it, and communicates himselfe to it, And of higher accompt all the fruits of such a soule are, both with God, and his people that are most spirituall. *Use.*

The spirituall man judgeth all things, he hath a *spirituall eye, and a spirituall Palate to tast spirituall fruits*, of what *relish* they are, and according to their spiritualnesse he prizeth them, if his owne spirit be in a spirituall frame.

The husbandman prizeth *a few choice, and speciall apples*, or other fruits, more than *a Bushell of ordinary kinds*: Accordingly does the Mysticall husbandman accompt of *spirituall fruits*, and so should we.

The nine and fiftieth Observation in Nature.

INgrafted fruit-trees have three great enemies, one from within, and two from without; first, the sower sap of the stock. secondly, carelesse persons, thirdly, bad aires.

This shadowes out unto us: That

Regenerate persons have three great enemies, one inward, & two outward, the flesh, the world, and the devill. *Proposition*

Though *shadowed.*

Though there are very many pregnant *Similitudes* between *Materiall, and Myſticall Fruit-trees*, yet in this particular, there is a great *diſſimilitude*. That is, the *ſtock* of the *Materiall fruit-tree* is by Nature *wild, ſower, harſh*, and of a *badſap* (a *Crab-tree* or the like) but the *Graft* is of a good Nature, taken from ſome choice and ſpeciall tree, which being grafted upon a ſtock of a worſe kind, although it be predominant and rule in bringing forth good fruits, according to its owne Nature, yet it is ſomething imbaſed, and made worſe by the badneſſe of the ſtock.

Now it is contrary in the *Myſticall fruit-tree*: There the *ſtock* is *perfectly good*, and *pretious*, and the *Grafts corrupt*, and *naught*; Yet in theſe maine, and principall reſpects (as in many others) the *Similitude* holds, in that the graft receives all its nouriſhment from the ſtock, and in that there are *two Natures* both in *Materiall, and Myſticall fruit-trees* (in the *ſtock, and Graft*) and both ſtrive one with the other, as all contraries (joyned) doe.

*This is ſo when a *believer* is ingrafted into *Chriſt*; but when the *word* is ingrafted into the *heart*, then the *Similitude* holds in this particular alſo, in that (as in the naturall fruit-tree) the *ſtock* is *bad*, and the *graft good*. The heart of man is altogether corrupt by nature, but the *word*, and *ſeed of grace*, engrafted, and ſowen in the *heart*, is perfectly *good, and pretious*.

This being premiſed, I proceede with the *Propoſition*.

One of our great enemies is the *fleſh, or Corruption of Nature*, this is our greateſt enemie, and does us moſt miſcheife, *Rom.7. 21. I find a law, that when I would do good, evill is preſent with me, Gal.5.17. the fleſh luſteth againſt the ſpirit, &c.*

Secondly, *the world* by its *Commands, threats, perſecutions, Counſels, Perſwaſions, Allurements, and Examples*, is laboring to draw us from *God, Joh.15.19. and 1Joh.2.16.*

Thirdly, *the devill like a roaring Lyon goes about ſeeking whom he may devoure*, Pet.9.8.

1 Uſe. Hence we may ſee the groſſe miſtake of thoſe who thinke, and ſay, they are free from *Corruption*, which *Paul* complained of, *Rom. 7.17 Sin dwelleth in me, and verſ.24. O wretched man that I am, who ſhall deliver me from this body of death?*

I am perſwaded the more ſpirituall any Chriſtians are, the more

more clearly they see their *Corruptions*, although they are weaker in such than in others. *Atoms, or Motes* appeare in the Beames of the sunne, but not in a dimme light.

Seeing we have *three great enemies* to encounter with, this should make us to put on the whole Armour of God, and to stand upon our Guard, and watch against them. 2 *Use.*

The sixtieth Observation in Nature.

GRafts before they are joyned to the stock, must endure (ordinarily) many difficulties, under the hand of the Husbandman, as cutting off from the Tree, lying by for a time (it may be severall weeks, or months) after that, cutting to the pith, or heart with a sharp knife, &c.

See Observ. 62.

This is another *Similitude* of the state of *Mysticall Fruit-trees*, and shadowes out unto us this *Proposition.*

That the people of God in their Conversation (for the most part) go through many straights, and difficulties.

Proposition shadowed.

Those whom God intends to Ingraft into Christ, the spirit first convinceth them of sin, he inlightens their understandings to see where (and in what case) they are by Nature, and of their utter inability to help themselves out of it: And by degrees cuts them off from all things in themselves; Their *Reason, wisdome, skill, Learning, Gifts, all their duties, and performances, all their own righteousnesse*, all put together, is but as vanity and emptinesse, theres nothing in any thing of their own to help them, or do them good, so that the spirit becomes a spirit of bondage to them for a time, letting them see nothing but terror, and sad sights, *A strict Law, or Covenant of works* binding them over to *Justice and Wrath, eternall death.*

So that hereby they are cut to the heart, and are put upon enquiring, and seeking which way to get out of this Case, *Acts* 2. 37. *what shall we doe?*

Some are kept longer under feares and terrors, and are cast lower than others, they are brought in such a condition, as that they will be glad to receive Christ upon any Conditions;

then the ſpirit of God opens their eyes to ſee a way out of their miſeries, then he holds forth Chriſt unto them in the tender of the *Goſpell*, Oh how glad is ſuch a ſoule to receive Chriſt upon any tearms, upon any tearmes in the world! Then the ſoule longs, and hungers, and thirſts to be ſatisfied with Chriſt, and accompts all things but as dung and droſſe in compariſon of him. Then the ſpirit of *God* leads the ſoule (as by the hand) to lay hold upon Chriſt, to cloſe with him, and by little, and little works a perſwaſion in the heart that Chriſt is his, and that he is Chriſts, upon the Accompt of that *new, pretious, ſure Covenant of grace*; in which are all the glorious ſweete promiſes of the Goſpell included.

1 *Uſe.* Let *Profeſſours* try themſelves whether ever they found the caſe to be thus with them, before they had a perſwaſion of the love of *God*, leaſt they deceive themſelves. Many *build their houſe upon the ſands, againſt which when the Raine, and the winds, and floods beate (when Temptations ariſe) it will fall, Mat.* 7. 27.

Yet it is not with all alike in their coming to Chriſt, ſome cloſe with him upon eaſier tearms than ſome others; howſoever in all that come to Chriſt, there muſt be a ſenſe, and ſight of their miſery by ſin (as they are under the *Covenant of Works*) and their great neede of Chriſt to deliver them from it, and thereupon a deſire to reſt upon him by faith, for Juſtification, and acceptance with *God* through him. Of this ſee more at large, *Obſervation in Nature* 25.

The one and ſixtieth Obſervation in Nature.

THe Husbandman (upon occaſion) praiſes, and commends his fruit-trees when they beare many, and good fruits; ſome for one property, and ſome for another.

Propoſition ſhadowed. This ſhadowes out to us, That

When the people of God bring forth good fruits, God himſelfe doth praiſe and commend them.

The *Lord* takes pleaſure in his people, paſſing by their infirmities

firmities, and taking notice of what is good in them.

It was a very *high commendation* that God gave of *Abraham*, *Gen.* 18.19. *I know him that he will command his Children, and his household after him, and they shall keepe the way of the Lord.*

God tooke notice of the good fruits that *Phynehas* brought forth, and commends him, and rewards him, (*Numb.* 15. 11. 12. *&c.*) in that *he was zealous for his God.* He said of *David*, That *he was a man after his owne heart.* So of *Moses*, *Num.* 12. 7. *My servant Moses is faithfull in all mine house.* And *Nathaniel* *Joh.* 1. 47. *Behold an Israelite indeede, in whom there is no guile.*

Particulers neede not be multiplied: one or two scriptures may serve for more, *Rom.* 2. 29. *Their praise is not of men, but of God:* and 2 *Cor.* 10. 18. *Not he that commendeth himselfe, is approved, but he that the Lord commendeth.*

This is much for the comfort, and encouragement of all that are upright in heart, God will commend such: Though it may be their *fruits* are none of the faireſt on the outside in the eyes of men, they have not *bulke*, nor *shape*, nor *colour* to commend them unto men, yet being *well tasted savoury fruits*, having the *Relish of truth, sincerity, Love, and right ends*, the husbandman likes them well, and will *commend them* even before *men* and *Angels*, *Matth.* 25. 24 *Well done thou good and faithfull servant, thou hast beene faithfull over a few things &c. enter thou into the joy of thy Lord*, so againe *vers.* 23. *Use.*

The two and sixtieth Obſervation in Nature.

There is a great change wrought upon fruit-trees by Engrafting: Before they brought forth sower and naughty fruits, but now pleasant. *See Observ. 43. and 60.*

This is another *Similitude* &c. and shadows out unto us this *Propoſition.*

That persons by Regeneration have a great Change wrought in them. *Propesition shadowed.*

All by Nature bring forth *bitter and naughty fruits, ſower Grapes, Grapes of Gall, their cluſters are bitter*: And there is noe way poſſible to bring them to beare *good fruits*, but *by engrafting them into Jeſus Chriſt*.

Now *Regeneration*, or *implanting into Chriſt, works a great change* throughout the whole man, upon all the *faculties of the ſoule, and in Converſation*. The *underſtanding* which before was darke, and ignorant of ſpirituall things, then becomes (by little, and little) *inlightned* and apprehenſive of ſpirituall things, *Heb.* 10. 32. *after ye were illuminated &c*: The *will* which before was croſſe and ſtubborne, oppoſing the will of God, becomes (in ſome meaſure) obedient, and inclining to what is of God: and to affect ſpirituall things, *as ſpirituall*, for themſelves.

The *affections*, which (before implanting into Chriſt) were cold and dead towards Chriſt, and the things of God, then have heat and life in them, they ſtirre and move after ſpirituall things.

Unregenerate perſons cannot ſee, nor judge of ſpirituall things, no more than of viſible outward objects without *light*, but when the worke of grace comes into the ſoule, then light ſhines there, *Epheſ.* 5 8. *Ye were ſometimes darkneſſe, but are now light in the Lord: ſo* 2 *Cor.* 4. 6.

By this *Ingrafting* there is a *Transforming*; *a change of the Mind*, *Rom.* 12. 2. *be ye transformed by the renewing of your mind*: there is *a new heart, and a new ſpirit, Ezek.* 36. 26.

Uſe. This being ſo, it concernes us ſeriouſly to conſider, upon what grounds we build our hopes of eternall life, for except *this Change* be wrought, *except a man be borne againe, he cannot ſee the kingdome of God, John* 3. 3. what ever we do *let us give all diligence to make our calling, and Election ſure*: Many deceive themſelves: O what a ſad thing is it to be miſtaken in *this great, and moſt concerning buſineſſe*, whereon depends our Eternall welfare! There is no ſalvation out of Chriſt, *and if any man be in Chriſt he is a new Creature*, 2 *Cor.* 5. 17. There are *new Principles, and diſpoſitions* in the ſoule, contrary to thoſe of *Corrupt Nature*: conſider it ſeriouſly; and *give all diligence to make your calling and Election ſure*.

The

The sixtie third Observation in Nature.

OF one matter or substance in trees are made severall distinct substances, Of the sap in Fruit-trees are framed the Bark, wood, Pith, Leaves, Buds, Blossoms, stalks, fruits, and seed: all of them distinct, and of divers Natures, & yet formed by one and the same spirit, and sap arising from the roote of the tree.

This *Similitude* shadowes out unto us, That

The severall Gifts and Graces in believers, are wrought by the same spirit. Proposition shadowed.

Gifts and Graces in the people of God differ not only in degrees, but also in Nature, and kind (as they are distinct *Gifts and Graces*) yet all of them framed by the spirit of God, for the edifying, and building up of his Church.

Some excell in *Gifts*, yet are but low in *Graces*, some others are weake in *Gifts*, but strong in *Graces*: They have a strong *faith*, a fervent *love*, much *humility*, invincible *courage*, and *zeale*, and would sooner suffer for Christ, than some others who excell in *Gifts*.

These things the Apostle shewes at large, 1 *Cor.* 12. 14. *Now there are diversities of Gifts but the same spirit, and there are diversities of administrations but the same Lord, and diversities of operations, but the same God who worketh all in all.*

And as in the Materiall fruit tree all the severall and distinct substances mutually concurre (according to the Law of Nature) to the increase, and making up of a faire, and comly fruit-tree, not only for the profit of the Husbandman, but also for the increase, & multiplying of the same species, or kind, so likewise do all the severall *Gifts* and *Graces* in believers (wrought by the same spirit) serve mutually as well for the enlarging and multiplying the branches of the *Vine-tree*, the *Church of God*, as the honour of the *Husbandman* that planted it.

This points out whither we should go for *Gifts*, *and Graces*, and the increase of them, *Jam.* 1. 5. 17. *they come downe from the father of lights.* 1 Use.

2 *Use.* Stronger Christians ought not to despise, or neglect the *lowest gifts and graces* in their brethren, because they are the *same in kind* with theirs, and from the *same spirit.*

3 *Use.* From hence the weakest believers may take comfort, they have the *same spirit* dwelling in them, as the strongest Members, yea, the *same spirit* that is in the head, who in due time will draw all of them to himselfe.

The four and sixtieth Observation in Nature.

There are very many Profits, and pleasures found in the Husbandmans Garden of fruit-trees both to himselfe and others: fruit-trees bring many Profits to a mans estate, Profits to his body, to his Mind, to his name; And there are Pleasures to all the senses: He also invites, and bids his freinds welcome into his Garden, and makes them partakers with him of his Profits and pleasures.

This is another *Similitude* and shadowes out unto us this *Proposition*, That

Proposition shadowed. *There are exceeding many and great Profits, and pleasures found in the Church of God.*

The *Church* is compared to a *Vineyard*, wherein are many *choice plants*, *Esay.* 5.1.2. &c. It is called an *Orchard*, and *Garden* of *Fruit-trees*, *Cant.* 4 12.13. *A garden inclosed is my sister, my spouse, thy plants are an Orchard of Pomegranates with pleasant fruits.*

Mr Bolton. Now as in *Vineyards, Orchards, Gardens, &c.* (which are, as a holy man saies, as the *starrs*, and *Paradises of the Earth*) there are many *Profits*, and *Pleasures* found, so are there likewise in the *Church of God.*

There are *Profits* to all purposes, *1 Tim.* 4.8 *Godlinesse is Profitable to all things*, againe, *Rev.* 3. 18. *I Counsell thee to buy of me gold, that thou maist be rich.* The people of God are made *rich* by Christ, so that they lay up *Treasures*, they have a *treasure in their hearts*, Matth. 12.35. and *treasures in heaven*, *Matth.* 6. 20. *God* is their *father*, and all his *Attributes* are laid out for them; They have an *inheritance immortall*, and that fadeth not away, reserved in heaven for them.

They

They have *infinite treaſures*, becauſe *Chriſt* is theirs, and all *his fulneſſe*.

And as there are theſe *Profits* found in the *Garden of fruit-trees*, the *Church of God*; ſo alſo there are *Pleaſures in abundance*: *all her waies are waies of pleaſantneſſe*, Prov. 3. 17. As the husbandman invites his freinds into his *fruit-garden*, to eat of his *fruits*, and drink of his *wines* made of them, and to partake of all his *Pleaſures* there; ſo does the Myſticall Husbandman invite his freinds to partake of the delights that are in his *Garden*, *Cant.* 5. 1. *I am come into my garden my ſiſter, my ſponſe, I have gathered my mirrhe with my ſpice: I have eaten my hony combe with my hony, I have drunk my wine. With my milke: Eat O freinds, drinke, yea drinke abundantly O beloved!*

And as we ſit in *Arbours*, and under the ſhade of trees in Gardens in ſommer ſeaſon, and eat *pleaſant fruits* and drinke *wines* made of them: ſuch delights alſo are in this Myſticall *Garden*, *Cant.* 2. 3. *As the Appletree among the trees of the wood, ſo is my beloved among the ſonnes. I ſate downe under his ſhaddow with great delight, and his fruit was ſweete to my taſt.* *verſ.* 4. *He brought me into the Banqueting houſe.* And in the *banqueting houſe* there are pleaſant wines, to cheare, & refreſh the heart, *mixed wines* Prov. 9. 2. *Wine of the Pomegranate*, Can. 8. 2. *I would cauſe thee to drink of ſpiced wine, of the juyce of my* Pomegranate. There is both feaſting, and Banqueting in this *Garden of fruit-trees*, *Eſay.* 25. 6. *A feaſt of fat things, a feaſt of wines on the Lees, of fat things full of marrow, of Wines on the Lees well refined.* There is variety of all dainties, and free welcome, they need not ſpare: the Maſter of the feaſt ſaies freely from his heart: *Eat O freinds, drink, yea drink abundantly O beloved* Cant. 5.

So then we ſee, there are variety and abundance of *Profits, and Pleaſures in the Church of God.*

This therefore may be improved for the invitation and encouragement of thoſe that are yet out of this *incloſed Garden* to enter into it, thoſe that did never yet feaſt nor banquet with Chriſt there, nor ſo much as taſt of any of his delicates. O let them all take notice of theſe things, and conſider where they are, and what they are a doing. They are now in a *dry* and *barren wilderneſſe*, where there is a dearth, a ſcarcity and want of 1 *Uſe.*

of all *profitable*, and *pleaſant* things, they are now with the prodigall feeding ſwine, and graſping *empty huſks* to ſatisfie themſelves, being ready to famiſh for want of foode, while they might have bread enough, and the *fatted Calfe* to feed upon: if they will come into this *pleaſant Garden*, there they ſhall have *a feaſt of fat things, of wine on the lees well refined.*

They ſhall have all that their hearts can deſire, *Pſal.* 37. 5. they ſhall have joy, and peace, and full ſatisfactions, there they ſhall hava Chriſt, and all his fulneſſe made theirs: there they ſhall have God for their Portion, in whom they ſhall find infinitely more happineſſe, and ſatisfaction, than in all the Creatures both in heaven and earth. Therefore come into this *Garden, now, even now*, while it is called to day, and be partakers of the *Profits, and pleaſures* of it.

2 *Uſe.* Let all thoſe who dwell in this *Garden incloſed*, and are partakers of all theſe great priviledges, conſider, and admire the abundant love, and kindneſſe of *God* towards them, and walke in ſome meaſure anſwerable thereunto. There are ſome of the freinds of Chriſt with whom he feaſts, and banquets frequently: letting them find the powerfull workings of his ſpirit, eſtabliſhing, and refreſhing their ſpirits, in many diſcoveries of his love to them, aſſurance of the pardon of ſin, freedome from Hell, Sathan, the condemning power of the *Law, or Covenant of works*, &c. diſcovering to them, that all the waies and proceedings of his providences towards them are in *Wiſdome, Love, and Mercy*, to the increaſe of grace here, and to fit them for glory hereafter, his ſpirit witneſſing, and ſealing unto them the unchangeable love of *God* in Chriſt, in the *Covenant of free grace*, whereby they have an habituall, and well grounded aſſurance of their preſent ſtate of happineſſe, and of their perſeverance in it unto the end; And then an exaltation unto infinite glory, unto all Eternity.

Theſe, and ſuch like, are the *diſhes and dainties* in the *Feaſts, and Banquets* that are found in this *Garden incloſed the Church of God.*

The

The sixtie fifth Observation in Nature.

THe husbandman does carefully fence his Orchard, or Garden of fruitetrees round about, he makes a Wall, Pale, hedg, ditch or some fence or other on every side of his Garden, that no Cattle, nor any other enemies may anoy, or hurt it.

This shadowes out unto us: That

The Church of God is encompassed, and preserved by God himselfe. Proposition shadowed.

The Prophet *Esay* speaking of he Lords *Vineyard*, *Chap.* 5. 2. saies: *He fenced it*, or (as it is in the Margent) *he made a Wall about it*, that is: he himselfe is about it, *Psal.* 125. 2. *As the hills are round about Jerusalem, so is the Lord round about his people, from henceforth even for ever.*

All the *Attributes* of God are for the safty, and preservation of his people, *Ps.* 5. 12. *With favour shalt thou compasse him, as with a sheild*: so of his *power, wisdome, faithfulnesse &c.* This was the *hedg* that Sathan saw was about *Job. chap.* 1. 10. *Hast not thou made an hedg about him, and about his house, and about all that he hath on every side?* 2 *Ki.* 6. 17. *There were Charets, and horses round about Elisha*: which were *Angels*, for the preservation of *Elisha*: as the Prophet hath it *Psal.* 68. 17. *the Charets of God are* 20000 *even thousands of Angels*: so the Angels are still ministring spirits to all the faithfull. God gives them a charge to keep his people in all their waies, *Psal* 91. 11.

The Church of God is called *a Garden*, a garden compassed, and fenced; *Cant.* 4. 12. *a Garden inclosed is my sister, my spouse.*

This is sound, and unspeakable consolation to all that feare God, The *Power, wisdome, Love, Mercy, faithfulnesse* of God, even *God himselfe* compasseth them round about: *they dwell in God*, Joh. 17. 21. and 1 Joh. 4. 16. who, or what then can hurt them, or prevaile against them? *Souldiers* within a *strong impregnable Garison*, neede not feare a besieging enemy, if they have all things necessary, and convenient for them there, so the people of God 1 *Use.*

dwell *in God* in whom is all fulneſſe, *Eſay.* 33.16. *He ſhall dwell on high, his place of defence ſhall be the munition of Rocks, bread ſhall be given him, his waters ſhall be ſure:* ſee here the ſafety of ſuch as feare God: The Tower wherein they are, is ſo high that no enemy can poſſibly ſcale it, neither can they undermine it, it is built upon a *Rock or Rocks*, and they have proviſion enough within, *bread and water*, by which is underſtood all the fulneſſe of God, given out both in temporals and ſpirituals: ſo that the Gates of hell (all the powers of men, and devills combining together againſt them) ſhall not prevaile over them: nay their enemies ſhall be deſtroyed in their attempts: for *God is a Wall of fire round about his people, Zech.* 2.5. *and a conſuming fire, Heb.* 12.29. all the enemies of God, and of his people ſhall be conſumed by it.

So then; we ſee the ſafety and happineſſe of all the *trees of Gods incloſed Garden*, they are implanted into Chriſt, they are *incloſed and incompaſſed by God himſelfe*, they ſhall be preſerved from *all evill*, and ſhall want *no manner of thing that is good.*

All the Attributes of God, even God himſelfe, is a *Brazen Wall, a Wall of fire*, compaſſing them round about; ſo that nothing ſhall hurt them. And although their enemies (ſometimes) may kill them, yet they cannot hurt them: Though (poſſibly) they may looſe their *heads*, yet they ſhall not looſe *an haire of their head, Luk* 21.16, 17, 18. *Their loſſe for Chriſt is gaine.*

The ſixty ſixt Obſervation in Nature.

WHen the husbandman dreſſeth up his Orchard or Garden, and removes ſuch trees, and plants as are barren, and unfruitfull, or that bear naughty fruits, and plants others in their roomes: that are choice and ſpeciall trees, and gathers out the ſtones, weeds, rubbiſh, and whatſoever is offenſive, and beſtowes much time, coſt and labour, in preparing and ordering all things in his Garden for his profit, and delight, men may judg (by all theſe things) that he intends to come ſettle himſelfe, and dwell there.

Propoſition ſhadowed.

This ſhadowes out unto us, That

When God doth purg a Nation, or place from perſons, and things that

that are offensive to him, and brings in his owne people, and worship in stead thereof, this is an evident token that God intends to dwell there.

God is infinite, and is not included in one place more than another; *The Heaven of heavens cannot containe him*, 2 *Chro.*6. 18. yet he is said to dwell in some places rather than in others, by *speciall manifestations of his love and goodnesse there*, more than in other places: When God purposed to make the *Land of Canaan* his *dwelling place*, he cast out the inhabitants of the Land, and planted his own people, and his worship there: as we see at large in the History. This *Moses* foretold, *Exod.*15. 17. *Thou shalt bring them in, and plant them, in the mountaine of thine inheritance, in the place O Lord which thou hast made for thee to dwell in:* and *Exod:*29.45. *I will dwell amongst the children of Israel, and will be their God.*

When God had Mercy on *Israel* (after a long time of trouble, and desolation) and comes to dwell among them againe, then he brings downe, and casts out their enemies, and oppressors, and gives his owne people authority, and power over them, as we see *Esay.*14.2. *They shall take them Captives whose Captives they were, and they shall rule over their oppressors. It is God that putteth down one, and setteth up another*, Psal.75.7. *I the Lord have brought down the high tree, and exalted the low tree, have dryed up the green tree, and made the dry tree to flourish, I the Lord have spoken it, and have done it*, Ezek. 17. 20. when God roots up, or cuts down *high, green, flourishing trees*, but barren of good fruits, and plants choice trees in their stead, though low, and despised in the eyes of the world, this is, that he may *dwell among them, and walke among them* 2Cor.6.16. he sets his *Tabernacle there*, *Levit.*23. 12. and takes *pleasure in them*, Ps.149 4. *for the Lord hath chosen Zion, he hath desired it for his habitation: and saith*, *This is my rest for ever, here will I dwel, for I have a delight therein*, Ps.132.13,14.

1 *Use.*

This being so, that when God beginnes to reforme a *Nation, or place*, its a signe he intends to dwell there; this is a ground of *great consolation* to the people of God *in England*, and other parts, where God hath begun his *great worke of Reformation* (notwithstanding many things are yet amisse) but especially to some particular places, where more *remarkable evidences of his presence* are

*Universities and some other places.

manifeſt in removing fruitleſſe, & unprofitable Trees, and planting in their ſtead many fruitful trees, not only in a *private capacity*, but alſo in a *Publique*, many *godly Magiſtrates*, for the execution of *Juſtice*, and taking part with thoſe that fear God, in ſtead of *curbing*, and *diſcouraging* of them in well doing.

And alſo in reſpect of many *faithfull miniſters of the Goſpell*, who preach *Jeſus Chriſt*, and declare the glorious myſteries of the Goſpell in ſtead of *blockiſh ignorance*, or els *daubing with untempered morter:* Though all are not thus through the Nation, yet it may be ſo ſaid of many more now than in former times.

Are not ſuch as are put in *Authority*, and *Power* in the Nation, of the *beſt men*? is not the *Magiſtracy* of the Land of *choice Perſons*, (ſuch as are moſt fit, and capable) of the *godly party*? at leaſt, it is the endeavour of thoſe in *ſupream power*, that it may be ſo. And as for the *Miniſtry of the Nation*, though it have beene (in the generall) very *corrupt*, & is ſo ſtill in many places; yet hath there not been in this a *great reformation* of late yeares, which is ſtill going on among us?

And as the *Magiſtracy*, and *Miniſtry of the Land*, are much changed, and reformed, ſo alſo are * *Military men*; heretofore in corrupt times, the *ſouldiery* were of the worſt of men, the moſt notorious, deſperatly wicked men under the ſun: whereas now they are of the *beſt*: men fearing God, very many of them: not only *Commanders*, and *Officers*, but alſo *common ſouldiers* have been, and are *men of faith*, & *prayer*, as well as *courage*: ſuch as the good *ſouldier* the *Centurion* was, mentioned *Matt.* 8. 5. whom Chriſt himſelf commended: and as *Cornelius*, another *Centurion* of a band, of whom it is ſaid, that *he was a devout man, and one that feared God with all his houſe*, *Act.* 10. 2.

* By whom God hath wrought of late yeares, even wonders in theſe *three Nations*; Not to be paraleld in any *Hiſtories* of former ages, unleſſe by the *Wars of Canaan*. God hath eminently, & moſt remarkably appeared for us, and that in a *courſe* & *ſeries* of his providences, not only in the ſight of his people, but even the enemies themſelves being Judges.

And as the *Magiſtracy*, *Miniſtry*, & *Souldiery* are very much reformed, & good men amongſt them all are ſet up, & encouraged, and evill men removed, & diſcouraged: ſo alſo *perſons fearing God* of *all ranks*, *and conditions* are countenanced *by the Authority of the Nation*: having liberty, & freedome in the worke of the Lord, whereby the *Goſpell*, & the *kingdome of Chriſt*, is enlarged, notwithſtanding all oppoſition, or any thing that is yet amiſſe among us.

Are not all theſe things *evidences of Gods preſence among us*, that

that he is a coming neerer to us, that the husbandman intends to dwell, and delight himselfe in his *Garden*, where he is thus at worke so remarkably? *Rejoice therefore, and let all the Trees of the field clap their hands: for in stead of the Thorne is come up the fir-tree, and in stead of the Brier is come up the Mirtle tree, Esay.* 55. 12. 13. *Salomon* saies: *When the righteous are in Authority the people rejoice, Prov.* 29. 2. Certainly such as feare God do so. And this (by the way) may serve for a *tryall*, and *touchstone of mens (spirituall) estates*; whether they are in the flesh, or in the *spirit*.

Ob. But it may be Objected: Do we not see rather signes of *Gods departure from us*, than of his *coming neerer to us*? for do we not see *Errors*, *Heresies*, and *Blasphemies* abound among us, *divisions* and *contentions* in every place?

Answ. It is answered: do we not also see the *Truths of the Gospell* more fully, and generally manifested and known, than they have been formerly? the *Kingdome of Christ* is enlarged, and growes daily. There are more Professors of Religion in these daies, than in former times; Not only *Professors in Hypocrisy*, but also in *truth*, and *sincerity*. And as *Errors*, and *Heresies* are *more awakened*, so also are the *Truths of God more cleared*; and its certaine, *Truth* will at length prevaile, & silence *Error*: *Truth* will suppresse *Errors*, & devoure them, as *Aarons* Rod did the Rods of the *Magicians of Egypt*, *Exo.* 7. 12.

2 Use. And as for *divisions* and *contentions* among us, let none think that strange; for where Christ comes to take possession of a *Nation*, or *City*, or *Family*, where he was not before, there will certainly be *divisions*: *Matth.* 10. 34. 35. *Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her Mother, and the daughter in law against her mother in law &c. Flesh*, and *spirit*, even in, and amongst the people of God, will oppose each other; there will be *divisions* amongst *Gods own people* upon this accompt (they seeing but in part, and with different degrees of light as well as between *them*, and *carnall persons*. Where the spirit of God in any of his people strikes at the *Corruptions* of others, in any respect; where their *Names*, *interests*, and *concernments* are toucht, this occasions *divisions*, and *contentions*: All which, God will by his wisdome, power, and goodnesse, over rule, and order for the good of his people, making them

to

to *ſift*, and *try* things more throughly, that ſo thereby both *truth* and *Error*, may be more manifeſt.

Alſo, many things which ſome godly men have heretofore caled *Errors*, they afterwards (upon examination, and a more full diſcovery of them) imbraced for *Truths*, and many things which good men in former ages never ſaw, nor underſtood, are *now* made manifeſt, and evident to be the *Truths of God*: the *Spirit of God* in theſe *Goſpell daies*, being (according to his promiſe) powred out more abundantly, *light* is *more cleare* than heretofore, and conſequently things hid in darkneſſe, *myſteries of the Goſpell*, are more diſcovered: *Though the day*, as yet, as to many things, *is not cleare nor dark, but it ſhall come to paſſe that at evening it ſhall be light*, Zech. 14. 6, 7. *And the light of the Moon ſhall be as the light of the ſunne, and the light of the ſun ſhall be ſeaven fold*, *Eſay* 30. 26.

And further; In anſwere to the former *Objection*: Though ſome among us have feares and doubts of Gods *departure from us*, yet if they do but conſider all things well (weighing one thing againſt another, and looke upon them with a ſpirituall eye, not dimmed with *ſelfiſh, worldly intereſts*, they ſhall then ſee *many more*, and *more evident tokens* of Gods *drawing neerer* to us in theſe Nations, and of his *abiding with us*, than of his *departing from us*: which ought to be obſerved, and thankfully acknowledged *by all*, as it is by many of his *choiceſt ſervants*. For certainly, were there the *contrary* to what we ſee, and have of late yeares ſeene, among us, then we ſhould, and we might indeed accompt them *fatall ſignes of Gods departing from us*: ſhould we ſee *wicked men governe*, and have the *ſupream power in thoſe Nations*; to be *choſen*, and *Commiſſionated* in all the great affaires, and concernments among the people; ſhould we ſee the people of God diſcountenanced, curbed and reſtrained in every place, and the wicked encouraged and upheld, ſhould we ſee the *choiceſt miniſters of the Goſpell*, and the *moſt eminent holy men of all ranks*, impriſoned and perſecuted by all the powers of the Nation, as they have been heretofore; ſhould we ſee and behold all the *diſpenſations of God* towards us, to be a weakning the hands of his people, and giving *ſtrength*, and *rule* into the hands of *evill men*, then indeed we might have cauſe to feare, that God had ſurely *a great controverſy with us*, and a departing from us; but now while we behold

behold the *contrary* to all these things, why may we not conclude, and expect the *contrary*?

We should make such a conclusion as *Manoahs wife* did, when she had seene, and observed *many evidences* of Gods favour towards her her husband, and her selfe (when he, who should have taught her, had groundlesse feares, *Judges* 13.23. *If the Lord would have destroyed us, he would not have done all these things for us.*

So; though we are indeed a sinfull people, worthy to be destroyed, yet God having given us *so many, so great*, and *so wonderfull evidences* of his grace, and favour, and of his *comming to dwell among us*, we ought to observe them, and thankfully to acknowledge them, with a full confidence that God will *abide with us*, and no more *depart from us.*

There is a time, and that at hand, when the *Church of God* shall be so free from the *power* of *Antichrist*, as never to be any more subject to him: God will make his Church *an eternall excellency*, and *the daies of her mourning shall be ended. Esay* 60.15, 20. and *Esay* 62.4. According to the *Prophesy in Dan.*7.22. *The time came that the Saints possessed the Kingdome*: and Rev. 5.10. *We shall raign on the earth.* God hath begun to fulfill *this word*, which shall go on to the ends of the earth: his *Name* is ingaged in it, and he will do great things for his people, though they are unworthy, yet for his own great *Names sake.* The *two Witnesses* being now *arising*, as it is the Judgment of many pretious Saints that they are, the *Church* will be more, and more *glorious*, notwithstanding all opposition.

Seeing it is a signe that God is comming neerer to us, and that he will dwell among us, when he *supplants carnall men*, and *carnall things*, and sets his owne people, and worship in their stead, then those whom God hath set and planted *in the rooms of others, in highest places* for the *government of the Nations*, in the *Universities*, and all the Land over, these persons have a speciall Obligation upon them to bring forth better fruits than their *Predecessors* upon severall accompts; first, that the Husbandman, who planted them, may have the honour of his worke. Secondly, for their own sakes, and those with whom they live: for in case they bring forth *bad fruits*, as those trees in whose roome they grow, it will provoke God against them; but when God likes of, and delights in the

2 *Use.*

the fruits of his people, he will then continue his preſence with them, which is their *life, happineſſe, and glory*; he will then delight to *walke in his garden, and eat his pleaſant fruits*, Cant. 4. 16. and ſay, *this is my reſting place, here will I dwell for I have a delight therein*, Pſal. 132. 13. 14.

The ſixtie ſeventh Obſervation in Nature.

THe ground of ſome Orchards is not levell, but ſhelving or declining; ſo that ſome part of the ground is higher than the reſt, and accordingly ſome of the trees grow upon higher ground than ſome others: Now the husbandman values not the fruit-trees (at all, the more for their ſcituation, he eſteemes not thoſe on the higheſt ground, more than thoſe on the loweſt ground, but he priſeth his Trees according to their fruits: His care for his trees on the loweſt ground is as much (and ſometimes more) as for thoſe on the higher ground.

Propoſition ſhadowed.

This ſhadowes out unto us, That

The free love and care of God is as much towards his people in the meaneſt, outward condition, as towards thoſe who are moſt eminent in the world.

The great *Myſticall husbandman* hath a large *Orchard*, he plants his *Fruit-trees* where he pleaſeth over all the parts of the world; and ſome of them are planted on *high*, and ſome on *low grounds*, which he valueth not according to their *Emineney*, or *meaneſſe* (that with him is not conſiderable) but according to the *truth, and ſincerity of their hearts*, according to their fruits: *Poore Lazarus*, and *rich Abraham*, are both cared for, and beloved of God; one as well as the other: The *poore widdow* (*Mark.* 12. 42.) (that was able to make but *one farthing* in all the the world) ſhe, and her offering was as well accompted of as *King Davids, Solomons*, or others of *higheſt rankes*: he reſpecteth not perſons 2*Cor.* 19. 7. and againe *Rom.* 2. 11. *There is no reſpect of perſons with God:* He will take the *ſervants* part (in any juſt cauſe) as ſoone as the *Maſters*, *Ephe.* 6. 9. *He that doth wrong, ſhall receive for the wrong that*

that he hath done, and there is no respect of Persons, Col. 3. 25. 1 *Pet.* 1. 17.

God hath the same accompt of the *poore*, as of the *Rich*; of the *Bond*, as of the *free*, if *Believers*, Rom. 10. 12. *There is no difference between the Jew, and the Greek, for the same Lord over all, is rich unto all that call upon him: So againe,* Rom. 2. 22. *He accepteth not the persons of Princes, nor regardeth the Rich more than the Poore,* Job. 34. 19.

The serious consideration of this may be a good meanes to keepe the spirits of those *humble*, who are of the *highest rank* among *Believers*; and that they despise not, nor neglect their brethren in a *lower rank*: Though they are planted on the *higher ground*, in the Garden of God in any *place of power, or authority* over others (and upon that accompt *honour, reverence*, and *subjection* (as God requires) is due unto them from their *brethren*, and *fellow-Members* of an inferior ranke) yet the the same beares no weight in the accompt of God: *All the Nations of the Earth*, are but as the *drop of a bucket*, or as the *small dust of the Ballance*, in the eye of God, *Esay* 40. 15. How small then are a few men of one Nation, though they may be as *mighty hils and Mountaines in eminency*, in the sight of men? 1 *Use.*

All men naturally have a *Principle of pride* in them, but none are in so much danger of it, as those persons (though godly) who are set *above others*, in *Church*, or *Commonwealth*: and therefore they have the more neede to be minded of it, that they may be aware of that *most prevailing Corruption*, which puts the Creatures at a distance from God. *Paul* himselfe had need of something to suppresse it, lest he should be *exalted above measure*, 2 Cor. 12. 7.

Hence we may gather; That believers of the *lowest ranke* in outward respects, have as great, and as many Priviledges in all *Church Assemblies* as those of the *highest ranke*; whether it be to *speake*, or *hear*, or partake of any *Ordinance* for their profit, and edification: so that due respect towards *superiors*, be observed. 2 *Use.*

Thirdly: Let all believers of the *lowest ranke* walke chearefully, notwithstanding any *sleighting*, or *neglects* from *superiors*. Thou that art now *under*, and *below* many of thy brethren for a 3 *Use.*

moment, maiſt be above them hereafter to all Eternity.

The eightieth Obſervation in Nature.

THoſe Fruit-trees which have the influence of the ſunne continually, they flouriſh with leaves, bloſſoms, and fruits continually, as it is in the Eaſt, [a] *and Weſt Indies: there the ſun is all the yeare long, giving forth his heat, and warmth, and never going a far off (ſo as to make a Winter) as in theſe Northern parts of the world, ſo that fruite trees there flouriſh with leaves and bloſſoms, green, and ripe fruits all the yeare long.*

[a] Sr Wa: Raw ley. 1 Book. 1. part. Ch. 3 §. 9. 10. pag. 64. 68.

This is another *Similitude* of the ſtate of Spirituall Fruit-trees, and ſhadowes out unto us, That

Propoſition ſhadowed.

Believers who daily walke with God, having the light of his countenance, and conſtant communion with him, ſuch are abundantly fruit full.

Although *every believer* is ingrafted into Chriſt, and draws ſap and vertue from him, and hath the countenance of God towards him, and the influences of the ſpirit to cauſe fruitfulneſſe, yet not all alike: there is great difference in the *degrees* of Gods manifeſting, and giving out of himſelfe to his people. God is a *ſun* to his people, and he ſhines upon ſome but ſeldome, and clouds himſelfe againe and withdrawes for a time, and then a winter comes upon that ſoule. But he is pleaſed to ſhine upon ſome others *more conſtantly*, and they have *an habituall enjoyment of God*, after ſome ſad and darke times of the *ſpirit of bondage, and delertion* in the former part of their lives, when they have againe laid hold on their beloved, they will not let him goe; and he is as willing to ſtay with them ſo that they have a conſtant enjoyment of God, walking daily in communion with him, I meane, for the *maine courſe of their life*, though the ſpirit be not alwaies in a like frame, and conſtant temper every houre of the day, which none can expect whil'ſt we are in the fleſh: Yet as to the *generality of their lives*, the ſun is neere, and diſcovers himſelfe clearly and apparently to the ſoule. The workings of the ſpirit of God,

are

are manifeſt, evident and cleare to the ſoule: the ſoule acts upon God, and God upon the ſoule, there are reciprocall acts upon each other daily, frequently. The ſpirit of God *witneſſeth, and ſealeth to the ſoule the ſure and unchangeable love of God in Chriſt*, and the ſoule ſets to its ſeale alſo, that God is true, gratious, pretious, and ſaies to God (with a lively faith) thou art he whom my ſoule loveth, thou art my *portion, my Treaſure, my God, and Saviour, my all through Chriſt*. God acts upon the ſoule, and ſaies, *thou art mine, I have choſen thee, and will never leave thee, nor forſake thee*; and the ſoule acts upon God againe, and ſaies, *thou art mine, thou haſt made me to chuſe thee, and I will love thee, and ſerve thee, and praiſe thee, and joy in thee for ever*. Thus with *infinite Acts of this Nature* is this *Communion* continued (in daily walking with God) whereby ſuch ſoules are ſo revived, filled and ſatisfied, that they are *abundantly fruitfull*, and bring forth *fruits continually*.

Theſe trees are *continually green and flouriſhing* with *leaves, bloſſoms, and fruits*: ſuch a one (as the Prophet ſaies, *Jer.* 17.8.) *He ſhall be as a tree planted by the waters, and that ſpreadeth out her Rootes by the River, and ſhall not ſee when heat cometh, but her leafe ſhall be greene, and ſhall not be carefull in the year of drought, neither ſhall ceaſe from yeilding fruit*. And *Pſal.* 1.3. *He is as a tree planted by the rivers of waters, his Leafe ſhall not wither, &c.* The *righteous ſhall flouriſh like a Palm-tree*, the moſt beautifull and excellent of all trees, and which is *continually green* and fruitfull, becauſe it growes in thoſe parts where the ſun is *continually neere it*.

Now by the *Rivers, waters, ſun*, dewes, rimes, &c. we are to underſtand the manifeſtations of God, the influences of his ſpirit, *Hoſ.* 14.5. *I will be as the dew to Iſrael*; and then it followes, *he ſhall grow as the Lilly, and caſt forth his roots as Lebanon, verſ.* 6. *his branches ſhall ſpread, and his beauty ſhall be as the Olive tree*: I will be *dew, and raine and ſunſhine* and then they ſhall be as the *Olive tree*, or as the *Palm tree*, which are *allwaies greene, and fruito full*.

So that ſuch Chriſtians as live *under the dewes, and droppings of heaven*, and have the *ſun ſtill ſhining upon them* in their daily walke, and Communion with God, they are *abundantly fruitfull*. This our Saviour himſelfe tels us, *Joh.* 15.5. *He that abideth in me, & I*

him, the ſame bringeth forth much fruit. This *abiding in Chriſt*, is to *abide*, *and continue in Communion with him*, by daily acting all the *graces*: ſuch as walke ſo bring forth *much fruit.*

1 *Uſe.* Theſe things being ſo, we ſhould hence learne to *keepe cloſe to God*, and daily to *walke with him*, to lay out our ſelves diligently by *Prayer*, *Meditation*, *publique Ordinances*, *viewing over all experiences*, *and former manifeſtations of the love of* God *in Chriſt towards us*, *&c.* to gaine, and keep the light of Gods countenance, and cleare evidences of his love, the lively, and conſtant, or frequent actings of his ſpirit in us; that by this *ſunſhine*, *dew*, *and raine* of heaven, his fruit-trees may be *continually greene*, *and flouriſhing*, with *bloſſomes*, *and fruits.* This and no other, is the way to be *abundantly fruitfull*, whereby we may bring much glory to God and gaine infinite advantages to our ſelves for when the ſoule by theſe things is put into an *heavenly*, *and ſpiritnall frame* and temper, then the pleaſant fruits flow forth *abundantly*: when the *North and South winds of the ſpirit* awake and blow upon the *Garden*, then the *ſpices thereof flow forth*, *Cant.* 4. 16.

The ſixty ninth Obſervation in Nature.

THe Husbandman does not only Graft his fruit trees, but alſo Orders them from yeare to yeare, many other Waies, by Pruning *off all irregular and fruitleſſe branches, weeding, watering, baring the roots, ſometimes laying good ſoyles to them, and ſometimes abates of their too full, and fat nouriſhment, doing divers other things for the good of the trees in order to fruit-bearing.*

Propoſition ſhadowed. This ſhadowes out unto us, That

God doth not only engraft his people into Chriſt: but orders them in all other reſpects alſo, to make them abundantly fruit full.

Materiall fruit-trees (through the fatneſſe of ſoyle) do frequently ſhoote forth ſtrong and big branches, cal'd *proud ſhoots*, and bring forth great, faire, broad leaves: but *ſuch trees* bring forth but *few* and *ſmall fruits.* In ſuch a caſe the Husbandman deprives them of ſome part of their *fat feeding*, and put unto their roots

ſome

…ne *ſand* or *barren earth* in ſted, and cuts off the proud …oots.

So it is with the people of God: although they are Ingrafted, …t unleſſe the husbandman looke to them they will often …rough proſperity and abundance) ſhoote forth many branches …*pride, lofty and high Imaginations, and conceipts*, and content them…ves with bringing forth *fair, broad Leaves of ſhewes and profeſ…n, Ceremonies, formes, and ſomething thats outward*, but bring …rth (all the while) *ſmall*, and *few fruits*: So that becauſe this …o full feeding with the *fine flower, hony, and Oyle* of proſperity …ſeth them to abate of their fruit-fulneſſe, therefore the hus- Ezek. 16. 13.
…dman will deprive them of ſome part of it: as we ſee, *Eze.* …27. *I have diminiſhed thine ordinary foode*; and in ſted thereof …kes them feed upon the bread of adverſity and water of affli…on: *Ez k.* 30. 20. whereby they become *more fruitfull.*

The husbandman alſo prunes his fruit trees: *John* 15. 2. *He pur…h them that they may bring forth more fruit.*

Thereby they are *full of mercy, and good fruits*, *Iam.* 3. 17. all …corrections (through his wiſe, and gratious ordering) bring …th the *peaceable fruit of righteouſneſſe*, *Heb.* 12. 11.

When the corrupt ſtock of Nature ſprings forth, he cuts them …(*Ezek.* 27. 8. *In meaſure when it ſhooteth forth, thou wilt debate with* …his rough wind, *verſ.* 8. blowes upon them, and this is his end, …6. By *this ſhall the Iniquity of Iacob be purged, and this is all the …it, to take away his ſin.*

The husbandman alſo in caſe of inconveniences by too full fee- …g) ſtrikes into the body (or *Maſter roote*) of the tree, a *Pin of* Theoph. Lib. …*, or hard wood*, that the ſuperfluous ſap may run out: So *Paul* de cauſis Plant. …s ordered, 2 *Cor.* 12. 7. *There was given him a thorne in the fleſh,* cap. 18, 19. …*ſhould be exalted above meaſure.* See alſo *Ezek.* 28. 24. He …s for the *Northwind of afflictions*, as well as the *ſouthwind of …lations*, to make *fruits abound*, *Cant.* 4. 16.

The people of God by *Experience* find theſe things profita-

…This ſhould make us not only *patient* under all afflictions, and …erings of God, but alſo to be *thankfull* for them: let God (the *Uſe.* …e and gratious Husbandman) have praiſe from us, who

pruneth and correcteth us for our profit, to be partakers of holineſſe, to bring forth much fruit to his glory, Heb. 12. 10. Joh. 15.

The ſeventieth Obſervation in Nature.

NAturall Fruit-trees grow every yeare ſtronger, and ſtronger every yeare the Branches put forth, and enlarge themſelves more or leſſe, they ſpread wider, and higher, and ſtronger untill their attain their naturall bigneſſe, and are thereby more able to reſiſt ſtrong winds, and more out of the reach of Cattle, and common enemies.

This is another *Similitude* of the ſtate of *ſpirituall fruit-trees*, and ſhadowes out unto us this *Propoſition*, That

Propoſition ſhadowed.

The graces of believers increaſe daily in ſtrength, whereby they are more and more able to reſiſt ſpirituall enemies.

After believers are ingrafted into Chriſt their *Roote* and *ſtock*, they from thence forward receive *ſap, and life, and power* from him, whereby they are acted in all duties, whereby they increaſe and get ſtrength from day to day, *Pſ.* 84. 7. *they go from ſtrength to ſtrength*: being ingrafted into Chriſt, we are *eſtabliſhed, ſtrengthened, and built up in him*, *Col.* 2. 7. And *Eph.* 4. 15. *We grow up in him in all things which is the head, even Chriſt*, *verſ.* 16. *from whom the whole body fitly joyned together, and compacted, by that which every joynt ſupplyeth, according to the effectuall working in the meaſure of every part, maketh increaſe of the body unto the edifying of it ſelfe in love.*

Paul and *Apollos* were Inſtrumentall in *Planting* and *watering*, but *God gave the increaſe*, 1 *Cor.* 3. 6. 7. The whole body of Chriſt *increaſeth with the increaſe of God*, *Col.* 2. 19.

To him that hath ſhall be given, and he ſhall have abundance, Mat. 25. 29. His *brooke* ſhall become a *River*, and his *River* ſhall become a *ſea*. As *Materiall fruit-trees* ſhoote upwards, and extend their branches yearly, ſo do the *Myſticall*: if there be but a carefull uſe of meanes, *Phil* 3. 13. *This one thing I do, forgetting things that are behind, and reaching forth unto thoſe things that are before, I preſſe towards the marke* &c. Graces being at firſt but as a *graine of muſtard-ſeed* they increaſe unto *large branches*, Mat. 13. 31. Ev

every *Act* both in Nature and grace, doth ſtrengthen the *ha-*
and ... according to the *frequency and vigor* in *acting*, ſo the
... improves; if the *Acts* of grace be but ſeldome, and but weake,
... *Habits, and Principles* grow but *ſlowly*: And when *Acts*
... for a time (as in ſome Temptations) yet the *habits, ſeeds, and*
rinciples lie ſecret, and ſure in the ſoule, and will (as heat pent
p, and ſmoothered for a time) breake forth afterwards more
tongly, and will enable the ſoule to trample upon all ene-
ies.

Uſe. The uſe of this may be to diſcover who are really in Chriſt.

As there is an *increaſe* in all the Members, and parts of Chil-
en (if in health) ſo in the *ſpirituall man*. *Epheſ.* 4. 16. *accor-*
ing to the effectuall working in the meaſure of every part, maketh
ncreaſe of the body: As it is thus of the *Church* ſo alſo of every par-
icular Member of it.

Now this *increaſe* is not in all alike, nor at all times to be
erceived in any one perſon, but differs according to *Talents of*
race at firſt received, and alſo according to the *operations of the*
pirit, and according to the *meanes, and helps* that Chriſtians have,
nd uſe in the courſe of their lives.

Therefore labour to diſcerne an increaſe.

And leſt ſome weake ſoules ſhould ſtumble at this, and que-
ion the truth of all, becauſe they diſcerne not an *increaſe of grace*
in themſelves, but rather a *decay*; becauſe they find not *now* ſuch
ehement workings of affection, nor ſuch *enlargedneſſe of heart* as
ometimes heretofore: Let ſuch conſider, that God ſometimes
ithdrawes, that they may be ſenſible of the different *ſtates*,
umpers, and frames of their ſpirits, which may be made uſe of as a
peciall evidence of ſpirituall life.

Secondly: *ſtrength of grace* conſiſteth not in the *enlargedneſſe*
of the affections in duties (which is uſually moſt in young Chriſti-
ans) but in a *ſolid, well grounded faith, knowledg, experience, and cleare*
pprehenſions of the love of God in Chriſt, theſe (more or leſſe, if we
re diligent in the uſe of meanes) grow to the laſt; though there
re (in ſome Chriſtians) ſome interruptions, through Trials
nd temptations, which yet God doth order for their advantage.

The

The ſeventy firſt Obſervation in Nature.

Some fruit-trees that are but weake, crooked, and uncomly Trees, that have little beauty, in reſpect of ſhape, and colour, &c. they are (notwithſtanding) more profitable, and bring forth more pleaſant and more uſefull fruits, than many faire, tall, and beautifull trees. The inſtance in the *Vine*, and the *fig-tree*; What trees are ſo low, crooked, weake, of ſo deadiſh coloured out-ſides, as they, which yet yeild the moſt refreſhing, pleaſant nouriſhment? *Many high, ſtrong, beautifull trees are farre ſhort of them in worth, and goodneſſe.*

Ficus & uvæ inter fructus autumnales principatum obtinent.

Propoſition ſhadowed.

This *Obſervation* ſhadowes out unto us, That

Many perſons of a low ranke, and but of deſpiſed parts, do yet bring forth more profitable fruits, than many others eminent in gifts, and outward reſpects.

Many of the Saints (in their meaſure and proportion) are as their *Lord and Saviour*, of whom it is ſaid, *he hath no forme nor comlineſſe, there is no beauty that we ſhould deſire him: he is deſpiſed, and rejected of men &c. Eſay.* 53.2,3. and yet who brought forth ſuch *fruits* as he? who (beſides that great, and maine worke for which he was ſent) *went daily about doing good, & did alwaies that which was pleaſing to his father. Joh.* 8.29. As he was deſpiſed, and rejected of men, for the *holineſſe* and *ſpirituallneſſe* of his doctrine, and life, as well as for his *meaneſſe in the world*; even ſo are many of his people at this day: And ſo it was (too) in former times; Were not the *Apoſtles* and *diſciples of Chriſt*, of a *low ranke* in the world, taken from *meane imployments*, whoſe naturall parts had little improvement by *humane Learning*, which cauſed the proud Phariſees to deſpiſe, and reject both them and their doctrine, and yet who brought forth the *beſt fruits*, they, or the *Phariſees*?

That *great fruit-tree* (mentioned *Luk.* 18. 11.) which was growen (in his owne conceipt, and its like in others too) as high as heaven, and ſpread large, yet his fruits were not accepted; as the fruits of the poore, low, deſpiſed ſhrub, the *Publican*, who came farre

far short of the Pharaſes in *outward reſpects*.

That of the Apoſtle 1 Cor. 1. 27, &c. is a ſufficient proofe for this point. The *fooliſh* things, the *weake things*, the *baſe* things, the *deſpiſed* things: The *perſons and things*, their *Gifts* and *endowments*, their *Judgments* and *actings* that the worldly, and carnall wiſe men, and ſome ſpirituall men very carnall in their Judgments and waies, account *fooliſh*, *weake*, *baſe*, and altogether *deſpiſe*, and trample on, *theſe*, even *theſe*, are of more eſteeme with God, and are more *profitable* in his Church, than many perſons and things *eminent* in the world, and of *higheſt eſteeme* among men.

Learn then to judg, and eſteeme of *perſons and things*, of *Trees*, and *fruits* as God doth: *judg righteous Judgment*; looke upon things with a *ſpirituall eye*, and taſt them with a *ſpirituall Palat*: God expects *now* that his people ſhould be *more ſpirituall* than in former times, that they ſhould come off more from *Externals*, whereon former ages have ſo much ſtood. *Goſpell worſhip*, and *converſation*, is more *in the ſpirit*, than many (even of the godly) are yet convinced of; The *plaine ſimplicity of the Goſpell*, in the *delivery*, *and manifeſtation* of it to others, is *deſpiſed*: Perſons who *preach and publiſh the Goſpell* (and cannot but ſpeake the things they have heard and ſeene) are *neglected*, *deſpiſed*, *and cried downe*, unleſſe they come *adorned* with *eminent Gifts*, *Humane learning*, and other *externall qualifications*, which the fleſhly wiſdome of men eyes more than the *ſpirituall*, *ſavory*, *well taſted fruits* they bring forth, to the refreſhing, and feeding the ſoules of men to eternall life. One of theſe *poore*, *low*, *deſpiſed*, *ſpirituall trees* (without forme, or comlineſſe in a carnall eye) brings forth more *good and profitable fruits*, than an hundred of ſome of thoſe who come with *externall Ornaments* of *Titles degrees*, *tongues*, *excellency of ſpeech and* [b] *Humane wiſdome*, *which* the *Apoſtle* (who had more Learning than they) car'd not for *in his Miniſtry*, 1 Co. 2. 1, 4. *My ſpeech and my preaching was not with the enticing words of mans wiſdome, but in the demonſtration of the ſpirit, and of power.*

Uſe.

Acts 4. 20.

[b] Its true indeede; *humane learning*, and *eminent parts* are excellent, and of ſingular uſe in the Church of God, if ſanctified, if in regenerate perſons (eſpecially in ſuch who have alſo *great meaſures of grace*, to make all ſubſervient thereunto) otherwiſe all is uſed, and turned for *ſelfe*, and *ſiniſter ends* and *purpoſes*, and againſt *Chriſt*.

Plaine experimentall diſcourſes of ſpirituall, holy men, but of *ordinary gifts*, about *Chriſt and his kingdome*, are for the moſt part more profitable (amongſt the *vulgar ſort of people*) than the diſcourſes of learned men, about the ſame things: One reaſon (beſides the ſpeciall preſence of the ſpirit) may be, becauſe the *Matter*, *Method*, and *expreſſions* of ordinary gifted perſons, are all *ſuted*, and *fitted* to *Common capacities*, they expreſſe themſelves in *words eaſie to be underſtood*: as the *Apoſtle* ſaith, 1*Cor.*14.9. They ſpeak to men (as the Apoſtles in their time) in their *own Language*: therefore things have the more eaſy, and ready entrance, and admiſſion into their ſpirit.

Whereas perſons of *high attainments in Gifts* (moſt commonly) ſpeake (as the *Apoſtle* ſaies) *into the aire*, in an *unknowne* Tongue, as to *vulgar underſtandings*, when (perhaps) they think they ſpeake plainely.

1*Cor.*14.9.

Now beſides what has been ſaid, continuall experience proves theſe things abundantly. Therefore let not *Morall Gifts, and attainements* be over valued, while the *ſpirit of Chriſt, and his graces* are neglected.

The ſeventie ſecond Obſervation in Nature.

THe Husbandman expects fruits from all his Fruit-trees, he will not approve of any one barren-tree in his Orchard: Though he lookes not that all ſhould beare alike, yet he will not indure any fruit-trees that are not fruit-full, or ſome way or other profitable to him.

Hereby we are taught: That

Propoſition ſhadowed.

God will not allow an idle perſon; but expects every one ſhould be profitable in his place.

The world is Gods great family, and he will have no one idle, but every one (that is able to labour) ſome way, or other imployed in that which is good; And therefore he beſtowes upon every one a *Talent* at leaſt, upon ſome two, upon ſome more: ſome Gift, or Gifts of body, or mind, or both, which they ought to imploy, and improve for the honour of their Lord and Maſter, and

and good of their brethren. A day of accompt is coming and hard by, when there will be a ſad reckoning for all *idle perſons*, *Matth.*25.26. thou wicked and ſlothfull ſervant; caſt ye the unprofitable ſervant into utter darkneſſe, *verſ.* 30. No one is exempted from a particular calling, or labour, 1 *Cor.* 7. 20. *Let every man (ſaith he) abide in the ſame calling wherein he was called.*

Paul could not abide an *idle perſon*, he would not allow a man meate unleſſe he would worke; if able, 2 *Theſ.* 3. 10. *Thus we commanded you, That if any would not worke, neither ſhould he eat:* we muſt worke either with the *hand*, or with the *mind*: *Laborant qui mente operantur.* *We command you* (ſaith the Apoſtle) *worke with your own hand*, 1 *Theſ.* 4. 11. And againe, *Epheſ.* 4. 28. *Working with his hands the things that is good, that he may have ſomething to give to him that needeth.*

Auguſt. de Op. Mona. Lib 2.

The *ſpirit* gives *Gifts* diverſly, but the end is *to profit withall*, 2 *Cor.* 12. 7.

Such as have *Gifts, and Talents*, and uſe them not, are like *Idols* who have *eyes, and ſee not, ears, and heare not, hands, and worke not, feet, and walke not*, *Pſal.* 150. 5. 6. 7.

Hence we ſee the *ſhame, and danger* of many perſons in the world: eſpecially of the *richer, and greater ſort*; who having ſeverall *Gifts, and Talents* beſtowed on them, are (notwithſtanding) *idle and unprofitable*, letting their parts ruſt, and lye hid in a napkin: Though they have rich Revenues to live upon, yet they ought to labour for *God*, his *Church*, and the *Common-wealth*: *Nemo ſibi natus.* Every man is a *Member* of the *body Politique*, and ought to do ſomething for the good of the *whole body*: as the Members in the *Naturall body.*

1 *Uſe.*

Here what [a] Mr *Boulton* ſaies of ſuch as are *unprofitable in Church, and Common wealth*: *he is* (ſaith he) *a curſed drone, a child of idleneſſe, and ſloth, the very tennis-ball of Temptation, moſt unworthie of the bleſſings, and benefits of humane ſociety, who doth not one way or other cooperate, and contribute to the Common good with his beſt endeavours in ſome honeſt particular calling.*

[a] Directions for walking with God. Pag. 49.

The beſt men in all ages have ever ſet themſelves to ſome good Imployments, God would have none idle, no not *Adam* (even in his ſtate of innocency) he had an *Imployment* aſſigned him, being

put into the *Garden of Eden to dreſſe it, and to keep it, Gen.* 2. 15.

So then: her's an *Imployment* (among others) fit for the beſt men; *the worke of the firſt man*, even in his perfect ſtate, and that appointed by God himſelfe, as befitting ſuch a condition: *Philoſophers, Kings, Emperors*, in former ages, delighted in the worke of an Orchard, as was formerly ſhew'd at large.

Men may *honour God, greatly profit themſelves, the Church, and Common-wealth* by their ſtudies and labors in *a Garden of Fruit trees.*

The ſeventie third Obſervation in Nature.

SOme Fruit-trees live longer than others, ſome die while they are young, others when they are large trees, at their full growth; perhaps by diſeaſes, or exceſſive heat and dryneſſe at their roots, or are violently cut downe for their barrenneſſe or bad fruits: others live till they be growen very old, and die by degrees with very age, and as theſe are removed the husbandman plants others in their roomes.

This ſhadowes out unto us the ſtate of Myſticall fruit-trees, in this Propoſition: That

Propoſition ſhadowed.

The life of man is very uncertaine: ſome die in Childhood, others in youth, others in old age, and in the roome of theſe others ariſe.

Seeds of decay are ſowen in the beſt ſoyle of mans body, which ſpring, and grow, and bring forth (ſooner, or later) *diſſolution*. The *Cauſes of decay and death* both in naturall, and ſpirituall fruit-trees are often alike. The husbandman obſerving the *Canker, Wormes*, or other *diſeaſes* to ſeiſe upon ſome of his bad trees which he ſets little by, he neglects them, and ſaies, if they die, let them die, I'le ſet better in their roomes. So ſaith the Myſticall Husbandman of his fruit-trees (becauſe of their barrenneſſe or bad fruits) when he ſees diſeaſes, or miſeries ſeiſe upon them; *I will will not feede you, that that dieth, let it die, and that that is to be cut off, let it be cut off: Ezek.* 11. 5. he hath not that care of them, as he hath of his fruitfull trees, they are not within his ſpeciall protection, *John* 17. 9. *I pray not for the World.*

Againe;

Againe, ſome he cuts downe in their *full ſtrength*, as was propheſied againſt Elies houſe, 1 *Sam.* 2. 33. *All the increaſe of thine houſe ſhall die in the flower of their age*: So *Ier.* 15. 8. *a ſpoyler at noone day, her ſunne is gon downe while it was yet day:* as to the people of *Iudah* (in the generall) in time of their *proſperity*, ſo to many in particular) in their *health, and full ſtrength*, *Pſal.* 55. 25. *The blood thirſty, and deceitfull man ſhall not live out halfe their daies.* So *Pſalm.* 37. 36.

Now as theſe are cut downe, others are planted, *Pſ.* 109. 7. *Let his daies be few, and let another take his office*: and *Pſ.* 75. 8. *he putteth downe one, and ſetteth up another.*

Others (againe) live till they be very old, and decay by degrees, and are like old *Barzillai*, 2 *Sam.* 9. 35. *who* (by reaſon of age) *could not taſt what he ate, or dranke, &c.* they live till they be *ſatisfied with age*, *Pſ.* 91. 16.

Seeing our lives are ſo *uncertaine*, and that wee know not when our Lord will come, *Mark* 13. 35. *Whither in the evening, or at midnight, or at the dawning of the day*, we ſhould therefore be alwaies ready, that is: *to be ſure that we have an intereſt in Chriſt*, without which there can be no preparation for death. 1 *Uſe.*

This ſhewes the deſperate eſtate of all *unregenerate perſons*, they are in danger every moment of a ſudden deſtruction; and many times it comes in the height and fulneſſe of their outward proſperity, as with *Herod* upon the *Throne of his glory*, *Belſhazzar* in the midſt of his feaſt. *Dan.* 5. 6. *Haman* at the *Banquet of wine*, in his glory, *Heſter.* 7. 10. *I have ſeen* (ſaith *David*) *the wicked in great power, and ſpreading himſelfe like a greene Bay-tree &c.* But how quickly was he gon? *Pſal.* 37. 35. 2 *Uſe.*

Hence we ſhould be ſtirred up to bring forth good, and profitable fruits, that ſo the husbandman may take care of us, and nouriſh, and prune, and order his fruit-trees for many yeares, according to his promiſe, *Prov.* 10. 27. *My ſonne keepe my Commandements, for length of daies, and long life, and peace ſhall they adde to thee:* eſpecially let us attend to the *works of our generation*, according to the pointing out of the *word*, and *hand of providence.* 3 *Uſe.*

The ſeventy fourth Obſervation in Nature.

WE ſee by experience that what kinds of ſeeds of fruit-trees wee ſow in our Nurſeries, ſuch will be the trees, and conſequently the fruits of thoſe trees; if the ſeed be good, the trees and fruits will be ſo alſo, if the ſeed be naught, ſo will be the trees and fruits: the ſeed containes in it the forme of the trees and fruits.

This is another *Similitude* of the ſtate of ſpirituall fruit-trees, and ſhadowes out unto us this *Propoſition*, That

Propoſition ſhadowed.

According to mens Principles, ſuch are their actings, and their rewards according to both.

Originall ſin, corruption of Nature, is the *ſeede* that lies in the ſoule of all mankind, which naturally ſprings up, and growes like a plant, or tree, higher, and larger, and ſtronger every day, branching it ſelfe, and breaking forth in *thoughts, words, and workes*: now according to the Nature of this *ſeede*, or theſe *branches*, or *trees*, ſuch will be the *fruits*. *Jer.* 6. 19. *Behold I will bring evill upon this people, even the fruit of their thoughts*: we ſee what thoſe fruits were in the following words, even *periſhing and deſtruction*. Alſo *Jer.* 32. 19. *Thine eyes are upon all the waies of the ſonnes of men, to give everie one according to his waies, and according to the fruit of his doings*. And againe, *Hoſ.* 10. 13. *Ye have prolonged wickedneſſe, ye have reaped iniquity, ye have eaten the fruit of lies*: and what the fruit was we ſee in the following verſes: *daſhing in peeces, and utter deſtruction*.

So alſo on the other ſide; the *ſeed*, *or principles of grace* in the ſoule ſprings up, and growes like a *tree* into a *body, boughes, and branches*, which bring forth good, and pleaſant *fruits*, whereof we may eat, not only in this life, but alſo to all Eternity. This *ſeede* ſprings up, and branches it ſelfe into *thoughts, words, actings*, multitudes of waies in our converſations; *a wholſome tongue is a tree of life*, *Prov.* 15. 3. The fruit of this Tree in *Prayer, Praiſes, &c.* hath a ſweete, and acceptable taſt, in the account of the husbandman. So alſo is it pleaſant unto men, *Prov.* 25. 11. *A word fitly ſpoken, is like apples of Gold in pictures of ſilver.*

All

All ſorts of ſpirituall ſeede brings forth anſwerable fruits, *Gal.*6.8. *He that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.*

The *ſpirit of God*, and the *habits of grace* in the ſoule continually ſpring up, and bring forth *good fruits*: perſons in whom theſe dwell act according to their Natures, and fruits; and rewards are accordingly diſpenſed, *Rom.*6.22. *Ye have your fruit unto holineſſe, and the end everlaſting life.*

1 *Uſe.* Theſe things being ſo, they call aloud to every unregenerate perſon to breake off their ſinnes by Repentance, thereby to cut off all the boughes, and branches that ſpring from the *ſeed, and roote of corrupt Nature*, otherwiſe they will certainly bring forth *poyſonous, and deadly fruits*, whereof they ſhall eat and drinke to all eternity, *Rom.*7.5. *The motions of ſin which were by the Law, did worke in our Members to bring forth fruit unto death. Naturall men* cannot act any thing that's good, becauſe ther's no good ſeede, no ſpirituall principles; therefore it neceſſarily followes their fruit will be bitter: *Gal.*5.7. *Be not deceived, God is not mocked, for whatſoever a man ſowes, that ſhall he alſo reape: he that ſoweth to the fleſh ſhall of the fleſh reap corruption*: The fruit, the reward is perdition, eternall miſery: *They ſhall eat the fruit of their owne way*, *Prov.*1.31. ſo alſo, *Job.*4.8. and *Prov.*22.8.

Men may as rationally expect *pleaſant Apples* from *Crab-ſeede*, or *good wheat* from *Tare ſeede*, as comfort or happineſſe from *corrupt Principles.*

2 *Uſe.* This *Propoſition* is a ground of unſpeakable comfort, and encouragement unto all that feare God; they have a *ſeede* within them, 1 *Joh.*3.9. *his ſeed remaineth in him*: that is, the *vigour*, the *workings*, the *efficacy of the ſpirit*, *Principles*, and *habits of grace*, *the word of God*, theſe remaine in believers, which *ſpring up*, *grow*, and bring forth *fruit* to eternall life: the *fruit* is according to the *ſeede*, their *reward* according to their *Principles and actings*, *Gal.* 6. 8.

He that now goes on his way weeping, and beareth good ſeede, ſhall doubtleſſe come againe with joy, bringing his ſheaves with him, *Pſalm.* 126.6.

Ther's an *Emphaſis* in the word *doubtleſſe*: out of all queſtion, nothing more certaine, we ſhall *reap in due time, if we faint not*, *Gal.*

Gal. 6. 9. And that we may not faint, let us often make uſe of theſe *cordiall promiſes* already mentioned, with this (and the like) wrought downe to us from the hand of God, *Eſay.* 3. 10. *ſay ye to the righteous, it ſhall goe well with them, for they ſhall eat the fruit of their doings.*

The ſeventie fifth Obſervation in Nature.

Of this ſee at large Obſer. 64.

Fruit-trees are profitable many waies; in the wood and boughes pruned off, to burne, alſo for Joyners and other Tradeſmen: the boughes and bloſſomes adorne the houſe in the ſpring; their odor is refreſhing to the ſpirits, and their coole ſhade in the heat of ſummer; but eſpecially profitable in their fruits, whereof we eat, and drink all the year long.

This is another *Similitude* and ſhadowes out unto us this *Propoſition*: That

Propoſition ſhadowed.

Spirituall Fruit trees ingrafted into Chriſt are many waies profitable in their Generations.

Such as fear God will certainly follow ſome profitable courſe of life, ſome lawfull calling or labour, either of body, or mind, or both; whereby they may advantage themſelves, and others.

They are alſo *profitable* in many ſpirituall reſpects, by *diſcourſe, reproofe, counſell, and admonition:* by *Prayer, Preaching, printing Bookes, communicating their Talents for the good of others; by their Almes, and acts of charity, and love* to their brethren, and to all by their *good Examples*, which ſhine forth as lights in the world, directing others.

They are profitable to others, both in privative, and poſitive reſpects: wicked perſons who live amongſt them, are often ſpared for their ſakes, the Tares are ſuffered to grow becauſe amongſt the Wheat; yea, and ſhare of many poſitive outward bleſſings for their ſakes: *Laban* and his family ſhared of the bleſſings powred downe upon *Jacob, Gen.* 30. 27. which *Laban* acknowledged, *I have learned* (ſaith he) *by experience, that the Lord hath bleſſed me for thy ſake.*

So

So *Potiphar* had many outward bleſſings for *Iosephs* ſake: likewiſe *Pharaoh* and all his Court fared the better becauſe of *Ioſeph*: he and his houſe had a full Table, when others periſhed with hunger.

Yea, Godlineſſe, and Godly men are profitable to all purpoſes, 1*Tim.*4.8. *having the promiſe of the life that now is, and of that which is to come.*

1 *Vſe.* Hence we may conclude the madneſſe and unreaſonableneſſe of all unregenerate perſons, who hate the *godly*, and perſecute them continually, although they are their beſt freinds, preſerving them from many Judgments, and procuring to them many temporall bleſſings: every man naturally ſeekes the deſtruction of things dangerous, and deadly to him, but who but unreaſonable men will ſeek to deſtroy things uſefull, and profitable to them, yea perſons, and things without which they cannot ſubſiſt? for were the Godly taken out of the world, a floud of fire would quickly conſume the wicked.

A whole City was preſerved, for a time, for *Lots ſake*, *Gen.* 19.22. *I cannot do any thing till thou be come to Zoar.*

2 *Vſe.* This ſhould make every one to love and cheriſh theſe *profitable Trees* where ever they grow, and to defend them from ſpoyle, or hurt, as much as in us lies.

When *Oneſimus* was ingrafted into Chriſt, then he became *profitable*, both to *Paul*, and to others, *Epiſtle to Philemon.* 10, 11. *Now profitable, both to thee and me:* ſo that *Paul* requires of *Philemon* to accompt of him now, not as a *ſervant*, but as a *brother*, even as of *Paul* himſelfe, *verſ.* 12. So that we ſhould love the people of God, not only becauſe they are *belov'd of God*, and beare his *Image*, and are *fellow brethren*, and *fellow Members* with us, but alſo becauſe they are ſo many waies *profitable*.

The ſeventy ſixth Obſervation in Nature.

THe *ſower, and bitter ſap of the wild ſtocke (which is ingrafted) ruhs through all the whole tree, into the body, boughes, branches, buds, leaves, bloſſomes, fruits, and does ſomething* [a] *imbaſe*

[a] *Although the graft changes the ſap of the wild ſtock into its owne Nature, yet not totally; a tang of the wild nature remaines.*

imbaſe the fruits, making them leſſe pleaſant, and ſweete, yet the fruits are good, and acceptable fruits.

This ſhadowes out unto us: That

Propoſition ſhadowed. *The moſt ſpirituall actings of believers taſt of corrupt nature, which notwithſtanding are acceptable unto God.*

The *ſoule, and ſpirit* of man is the *ſtock* into which the *word of God, and Principles of grace* are ingrafted, and theſe drawing, and making uſe of the *ſap, life, ſtrength, and powers of the ſoule* in all the faculties, doe change them into their owne ſpirituall nature, in a great meaſure, yet not totally; even as the [a] *naturall grafts* of a good and pleaſant nature do change the *ſap, vertue, and ſtrength of the wild and ſower ſtockes* (ſo much thereof as the Grafts draw) into their owne nature, in a great meaſure, but not wholly.

[a] Of this ſee more pa. 119. Obſerv. 59.

Though *Chriſt and his graces* dwell in his people, yet *corruption* (in a meaſure) abides there alſo, and this *corruption* runs through the whole man, and is mixed with all our *thoughts, words, and actings*: though they proceed from the *ſpirituall principles* and *habits of grace* fixed in the ſoule by the ſpirit of God; as ſome noxious, or hurtfull quality in the Liver mixeth it ſelfe with the blood, and ſtaines it throughout all the body.

Spirituall acts, as they proceed from the *ſpirit of God, Principles of grace*, and are done in *love to God*, and directed to *right ends*, are *pure* and *perfect*: theſe fruits have a pleaſant taſt with God the husbandman; yet as they proceed from us, and are acted in, and through the faculties of the ſoule (where *Corruptions*, and *imperfections* reſide) they are *imperfect*.

This *mixture of corruptions* with our ſervices and duties was typified in the offerings of the people, *Exod* 28.38.

Aaron (a type of Chriſt) bore the iniquity of the holy things.

And the Prophet *Eſay* (upon this accompt) pronounces *all our beſt righteouſneſſes to be as filthy raggs, Eſay.* 64.6. The Apoſtle alſo knowing this, complained of it, *Rom.* 7.21. *I find a Law, that When I would do good, evill is preſent with me.* All believers know, and find this by continuall *Experience*.

1 *Uſe.* This ſhewes the vanity and unſoundneſſe of that Doctrine that maintaines good workes as *meritorious*, and meanes of Juſtification: but

but let us looke unto Christ our high Priest to beare the imperfections of our *best workes.*

The consideration of this may be a meanes to pull downe the high thoughts of such as are lifted up, in looking upon their *Gifts of Nature, acquired abilities, graces and best workes,* in regard *Corruption runnes through all these,* and staines them; our *purest wine* is mixt with *water,* and our *best fruits* are but *bitters sweets.* 2 *Use.*

This should make us rejoice in, and admire the infinite love of God in Christ, who notwithstanding all imperfections, and failings, accepts, and likes (yea and is delighted with) the duties, and services of his people: *Love covereth all sins, Prov.* 10. 12. 3 *Use.*

Though the Church and every believing soule be black and spotted as the Moone, through the *staines of Corruptions,* yet such is the love of Christ, that he over lookes all, as though nothing were amisse, *Can.* 4. 7. *Thou art faire my love, there is no spot in thee.*

The seventie seventh Observation in Nature.

IN *Fruit-trees are two Natures, the one of the sower wild stock, the other of the pleasant graft: Now these two natures being in one body strive together, as all contraries (joined) do, to convert each other into its owne kind, or nature;*[a] *but the Nature of the graft is predominant, and converts the sap (that it drawes) into its owne nature; though not totally.* See pag. 119.

[a] Even as hot water and cold being mixed, these qualities strive to change each other, and that which is most powerfull prevailes.

This *Observation* shadowes out unto us; That

There is a continuall combate betweene grace and nature in every regenerate person, but grace prevailes.

Every believer by engrafting into Christ, receives another nature, the *Divine Nature,* 2 Pet. 1, 4. which abides in the soule, together with the other, the *corrupt nature* which it had before: Now these *two natures* being contary oppose one another all our lives long: There are motions of the *spirit,* and motions of the *flesh,* upon all occasions, workings, and inclinations in the soule towards, and against good and evill, *Gal.* *Proposition shadowed.*

*Gal.*5. 17. *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would.* The fleſh ſtill moves againſt the motions of the ſpirit of God, and principles of grace, framing objections, and reaſonings againſt good motions, *Rom.*7.21. *I find then a law, that when I would do good, evill is preſent with me:* The ſpirit is ready to every good worke, but the fleſh is ſluggiſh, loath, backward, *verſ.* 22. *I delight in the Law of God concerning the inner man, but I ſee another Law in my Members warring againſt the Law of my mind &c.*

But now, though it be ſo, that the motions of the fleſh oppoſe the motions of the ſpirit, yet for all that the ſpirituall man rules in the ſoule, for the maine and generality of our lives: And Chriſtians know by *Experience* that (according to the promiſe *Gal.*5.16. *Walke in the ſpirit, and ye ſhall not fulfill the luſts of the fleſh*) when they walke circumſpectly, and watch over the heart to keepe it up in a ſpirituall frame, in communion with God, then the *fleſh* is *low*, and kept under.

1 *Uſe.* Seeing there is a continuall combate betweene the *fleſh* and the *ſpirit*, this ſhould make us watchfull againſt the *fleſh* that it prevaile not; we know the *fleſh* never ſtirs but to do us hurt: who would not be incenſed againſt ſuch an enemie? now the way to prevaile againſt the *fleſh* is to cheriſh, and delight to obey the *motions of the ſpirit*, as before, *Gal.*5.16.

The ſeventie eighth Obſervation in Nature.

Some fruit-trees (as being of different kinds, and for ſeverall other cauſes) bring forth more fruits than others; and the ſame fruit-trees bring forth more fruits ſome yeares, than they do ſome other yeares. Experience tells us, that when there comes a pleaſant, and mild ſpring (with other concurrent advantages) trees beare as many fruits, as in 3 *or* 4 *other yeares.*

Propoſition Gadowed. This ſhadowes out unto us, That

Some believers are (by advantages) more fruitfull than others, and at ſome, more than at other times.

Every

Every Christian being engrafted into Christ brings forth some good fruits, and having a Talent, or more, *a stock of grace, gifts, and advantages*, he imployes and improves all one way or other, for the honour of God: but some believers have greater measures of grace, and more advantages of improving them than others, and therefore their returnes are greater, and their fruits are more.

We see *Matth.* 25. 20. He that had *five Talents* he brought forth *more fruits* than they that had received *lesse*: And the *Apostle* saies 1 *Cor.* 15. 10. *I labored more abundantly than they all*.

Some Christians as they have *greater measures of the spirit, and the graces of the spirit*, so they have better *naturall parts*, and more *outward helps* and *means*, in respect of time to heare, and read the word, to converse with others, speciall dispensations of Providence, and the like advantages, whereby they are enabled to bring forth *more fruits* than others who want such helps, and means of fruitfulnesse.

Some are carried on with *vigorous actings of spirit*, with a *lively hope*, with a *strong faith*, with *fervent love*, and with *great measures of every grace*, and can do, and suffer more for God, than other believers can.

Others againe having but weake naturall parts, small measures of knowledge and grace, wanting helps and meanes of growth and improvement, having but dim evidences of the love of God, their *fruits* are according to these, *fewer, and smaller* than some other Christians bring forth.

Yea: the same individuall person brings forth *more* and *better fruits* at *some seasons than at others*.

At those times when the soule is in a *more spirituall frame and temper*, in more immediate communion with God, when the spirit of God sensibly actuates, and quickens the *Principles, and habits* of grace in the soule, and makes them lively, and vigorous, when the *North and south winds* blow upon the *Gardens*, then the *spices thereof flow forth, and fruits abound*. But at some other times the actings of the soule are but low, and weake, while the spirit withdrawes, and withholds his operations; if the winds blow not, the ship with all its sailes moves slowly.

This being so: let no sincere soule be discouraged, and disheartned (yeilding, 1 *Use.*

(yeilding to a temptation) to ſee ſome other Chriſtians go beyond them in fruitfulneſſe: if ſuch diligently preſſe on towards the marke, they ſhall be accepted. It may be others have received more from God than thou haſt, more *Talents of Gifts, Graces, time,* and many *advantages:* Now there being a *ſincere, and ready mind, it is accepted according to what a man hath, and not according to what he hath not,* 2 *Cor.*8.12.

2 *Uſe.* Secondly: ſeeing we are more fruitfull at ſome than at other times, this ſhould teach every one of us to obſerve and watch over the frame of our ſpirits from day to day, that ſo when they are in that low, and dull temper, we may endeavour (what in us lies) by all experienced meanes to raiſe them out of it, into that ſpirituall and lively frame, afore mentioned; wherein we bring forth *more fruits,* and obtaine unſpeakable advantages.

The ſeventie ninth Obſervation in Nature.

THe husbandman rejects not his fruitetrees becauſe they ſometimes faile in bringing forth fruits; perhaps a cold time may come when they are in bloſſome, and ſpoile much or moſt of them, or if that fruit they bring forth be ſomewhat imperfect by ſpots, roughneſſe, chaps, or the like, yet if it taſt well, if it have a good reliſh, he approves of the fruits, and commends them, makes much of the trees, notwithſtanding all imperfections in both.

Hence we learne this Leſſon, That

Propoſition ſhadowed. *God beares with the failings, and imperfections of his people, and is ever ready to take notice of, and commend the good that is in them.*

The Lord is pleaſed to beare with the failings of his people, and ſeemes not to ſee them, but contrariwiſe takes notice of what good is in them, and ſpeakes of it with commendation, as if it were their owne.

We ſee this fully in the caſe of *Job:* God paſſeth by his many, and great failings, and ſcarce takes notice of them (in ſtanding ſo much upon *his juſtification,* and *breaking out to curſe the day of his birth,* &c) but on the contrary obſerues, and commends what is good in him, *Ye have not ſpoken of me the thing that is right, as my ſervant*

vant Job hath, and Jam. 5. 11. *ye have heard of the patience of Job.*

David ſinned, and failed very much in many things, as *in purpoſing, and going about to deſtroy Naball, and all his houſe*, 2 Sam. 25.22. without a juſt cauſe: in numbring the people, and in many other things upon record: all which God paſſeth by as if they had not beene, and ſaies of him, that *David walked before him with a perfect hear, and departed not from him in any thing, ſave in the matter of Uriah*, 1 *Kings* 15.5.

How wonderfully did God beare with *Jonah*, and how mild was God towards him, when *Iona* was up in an angry, ſturdy humour, and would needs maintaine it, and anſwere God peremptorily, *I do well to be angry Jonah?* 4.9. So *Chriſt* paſſeth by the ignorance and prejudice of *Nathaniel* concerning himſelfe, and inſted of a reproofe gives him a commendation, *Behold an Iſraelite indeed in whom there is no guile*, Joh. 1.46. 47.

And as this is the love of Chriſt towards particular perſons, ſo alſo towards his *whole Church*: though the *Church* be as full of ſpots as the *Moone*, yet the exceeding love of Chriſt *covers a multitude of faults*, Prov. 10.12. and ſaies, *thou art all faire my love, there is no ſpot in thee*, Can. 4.7. *Love beareth all things, endureth all things*, 1 Cor. 13.7.

God doth not only conceale the failings of his people very much, but he takes notice of, and commends the moſt ſecret good they doe: and ſometimes publiſheth the ſecret and cloſet good works of his people *upon the houſe top*, Luk. 12.3. *Do that which is good, and thou ſhalt have praiſe of the ſame*, Rom. 13 3. Yea *praiſe* not only of *men but of God*, Rom. 2. 29. As it is our duty to ſpeake well of God, and the things of God, to his praiſe; ſo it is the pleaſure, and good will of God to ſpeake well of his people, to their praiſe and commendation: ſo he ſpake of *Abraham*, Gen. 18.19 *I know that he will command his children and houſhold to walke in my waies, &c.* The like commendation is given of *Moſes*, *My ſervant Moſes is faithfull in all mine houſe*: There are many inſtances of Gods concealing the faults, and failings of his people, with commendation of the good that is in them.

Now God judgeth righteous judgment, therefore 'tis our true honour to be commended by him. *Not he that commendeth himſelfe is approved, but he whom the Lord commendeth*, 2 Cor. 10.18.

This

1 *Uſe.* This ſhould make us very carefull to avoid what may offend this our indulgent, and gratious father: ſeeing he ſhewes his love in concealing our faults, let us ſhew our love in ſuppreſſing, and declining what is evill: let this be one fruit of our *Love* to *God*: Let it be far from us to turne this grace, and kindneſſe of God into wantonneſſe, to be the more bold, and take more liberty in ſinning becauſe God is ſo ready to pardon and paſſe it by, *Pſal.* 97. 10. *Yee that love the Lord, hate evill: the hatred of evill is a fruit of love.*

2 *Uſe.* The conſideration of this is a ſpeciall meanes to ſupport the people of God againſt diſcouragements, and droopings in looking upon ſins, & failings: ſeeing we ſerve ſo good a maſter that is not rigorous, and ſevere, as ſome earthly Maſters are, that all their poore diligent ſervants can do will not pleaſe them: but our Maſter is of a ſweete nature, paſſing by the infirmities, and accepting the ſincere indeavours of his ſervants, and that with *commendation.*

3 *Uſe.* Hence we ſhould be greatly encouraged in all well doing, and be the more diligent, and induſtrious to pleaſe *God* in all things: an ingenuous, and good nature will do more for *love* than for *feare*, a ſervant though but morally honeſt, and of a good diſpoſition will do more for a mild Maſter that beares with him, than if he were harſh, and hard to pleaſe: The Cords of love and kindneſſe will draw a man of an honeſt mind in the way of obedience faſter than ſcourges can drive him.

4 *Uſe.* We ſhould ſet this before us as a patterne for our imitation: if *God* be ſo kind and forbearing towards us, bet weene whom there is ſuch an infinite diſtance, ſhall not we mete the ſame meaſure towards our fellow brethren? it is the uſe the Apoſtle makes of the ſame doctrine, 1 *Joh.* 4. 11. *Beloved, if God ſo loved us, we ought alſo to love one another*: Let us beare with one anothers infirmities, and *take notice of all the good* we can in each other. This is to be like *God*,

Shall God forgive Talents of ſins to us, and ſhall not we forgive a few pence to our brethren? See the reproofe and puniſhment of the want of this duty, *Matth.* 18. 32. 33. Conſider the ſweet exhortation of the *Apoſtle* to this purpoſe, *Eph.* 4. 23. *Be ye*

kin

kind one to another, tender harted, forgiving one another, even as God for Christs ſake hath forgiven you.

The eightieth Obſervation in Nature.

FRuit-trees bring forth their fruits in their ſeaſons; ſome at one time, ſome at another, ſome ſooner, ſome later in ſommer, and Autumne: every kind obſerves the Law of Nature which God hath fixed in them in reſpect of times and ſeaſons of bearing fruits.

From hence we may obſerve: That

Trees of the Lords planting bring forth fruits ſeaſonably. *Propoſition ſhadowed.*

All that are branches of the true Vine doe not only bring forth good fruits, and by the purging, and ordering of the husbandman bring forth much good fruit, *John* 15. 2. but alſo they bring forth good fruit *in due ſeaſon*: good fruits brought out *unſeaſonably* looſe thereby much of their beauty, and goodneſſe: therefore obſerve the *ſeaſon*.

The Prophet *David* deſcribing a Godly man, one of his properties is this, *he brings forth his fruit in due ſeaſon*, *Pſal.* 1. 3. *Solomon* ſaies, a foole utters all his mind, but a wiſe man keeps it in till afterwards: *Prov.* 29. 7. A wiſe man brings forth the *fruit of his lips ſeaſonably*.

The voice of a foole is in the multitude of words; while others are ſpeaking, that's no good *ſeaſon*, but a man ſhould ſtay and wait for a *fit time*, for an *opportunity*, *when* his words may be heard, yea, and when the minds of the hearers are beſt prepared to hear ſuch, or ſuch a truth, *when* its moſt like to take impreſſion: Believers have ſpirituall wiſdome, wiſdome from above, *Eſay.* 50. 4. *The Lord hath given me the tongue of the learned, that I might know how to ſpeake a word in ſeaſon to him that is weary.* Though this be principally meant of Chriſt the head, yet his members have from him the ſame ſpirit of wiſdome to ſpeake *ſeaſonably* to weary ſoules, and to ſpeake in the cauſe of God, when there is occaſion and ſeaſon.

This is to admoniſh every one to conſider, and obſerve *the ſeaſon*, the *fitteſt ſeaſon* for every duty, looking unto God for direction *Uſe.*

ction therein. This will be much to the beauty, and worth of them: *Every thing is beautifull in his ſeaſon: To every thing there is a ſeaſon, Eccl.* 3. 1. Circumſtances commonly make or marre things: and ſometimes that which is a *duty*, as to the *ſubſtance, and matter*, is turn'd into ſin in reſpect of the *manner, and time of performance*: ſo that this is of very great conſequence, to obſerve a due ſeaſon in duties, *Prov.* 15. 23. *A word ſpoken in ſeaſon, how good is it! it is like Apples of gold, in pictures of ſilver*, Prov. 25. 11.

The husbandman lookes, and calls for *fruits in their ſeaſon*, *Mar.* 12. 2. *At the ſeaſon he ſent a ſervant that he might receive of the fruits of the vineyard*, So *Mat* 21. 41.

We ought in private meetings to conſider what diſcourſe is *moſt ſeaſonable*; what *queſtions, exhortations, reproofs*, are moſt ſutable, and *ſeaſonable*, and accordingly apply our ſelves: our ſpirits at ſome *ſeaſons* are farre more apt to receive impreſſions than at other times.

Now therefore we ſhould be *ſeaſonable* in publique and private duties; but ſome take little heed to this, when the ſubjects they hold forth in Sermons ſuite neither with *perſons* nor *things* (to which they ought to apply their doctrine, if they will ſpeake *ſeaſonably*) but are *like ſnow in harveſt, or ſinging ſongs to an heavy heart*. Many things materially good, for want of due circumſtances and *ſeaſonableneſſe* in performance are of little worth.

Thoſe doctrines in publique, and diſcourſes and duties in private, which are not only agreeable to the word in generall, but alſo concurre with and carry on *Gods maine deſignes* in the generation we live in, *ſuch fruits are ſeaſonable fruits*, otherwiſe (though good in themſelves) they are not *ſeaſonable*: Alſo when the word is ſo divided as to give to every one his portion, and application is made to particular, and different caſes and Conditions of perſons, then theſe *fruits* are *ſeaſonably* brought forth.

The eightie firſt Obſervation in Nature.

FRuit-trees yeild forth their fruits, as well to the wicked as the godly: The unholy and profane do yearly eat, and drinke of their fruits and have profits, and advantages by them as well as the moſt holy.

This ſhadowes out unto us: That

The godly are profitable, not only one to another, but the wicked alſo faire the better for them. *Propoſition ſhadowed.*

They that feare God have great and precious promiſes made to them concerning *the good things of this life*, as well as of the life to come, which God performeth to them as he ſees is beſt for them, of which *outward good things* the wicked (who grow amongſt them as Tares amongſt the Wheate) are partakers.

Alſo, being partakers of the *divine nature*, and having the ſpirit of their heavenly father dwelling in them, they imitate God in ſome meaſure, who doth good to the *juſt, and unjuſt, and lets his raine fall, and ſun ſhine upon the wicked, and the good, Matth.* 5 25. *They do good to all*, according to the command, *Gal.* 6.10. *and that of Matth.* 5.44. *Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you.*

Wicked men ſhare both of privative, and poſitive bleſſings among the godly: Even *Sodome* was ſpared for a time, while righteous *Lot* was among them. How many fared the better for *Joſephs* ſake?

David was kind to churliſh *Nabal*, in keeping his Cattle from ſpoile while he remained by them.

Laban was bleſſed (in outward things) for *Jacobs* ſake, *Gen* 30. 27. *Potiphar* and his houſe, *Pharaoh* and all *Egypt* fared the better for *Joſeph*, *Gen.* 39.5. and 41. *&c.*

Alſo they *reprove, exhort, and admoniſh* the ungodly, as well as the godly, they give, and lend, and doe good not only to them that will do good and lend; and give to them, but alſo to their *enemies*; if their *enemy hunger* they will *feede him*, if he *thirſt* they will *give him drinke.*

1 *Uſe.* Hence we may take notice of the noble, and excellent nature of Gods people, in that they do good to all; to thoſe who do hurt to them: the ungodly are not ſo: *the righteous is more excellent than his* (carnall) *neighbour*, Prov. 12.26. and Prov. 17. 27. *He is of an excellent ſpirit*. Herein he holds forth ſome reſemblance of the Nature of God his father, who does good to the juſt, and unjuſt.

2 *Uſe.* We may alſo hence take occaſion to obſerve the baſeneſſe, and unworthineſſe of the ſpirits of ungodly perſons, who hate the righteous, notwithſtanding all their love; they returne evill for Good, P*ſal.* 109.4. *for my love they are mine adverſaries*. This is the higheſt aggravation of mans ſin againſt God, to ſin againſt *love*, againſt *mercy*, *and kindneſſe*. God calls Heaven and Earth to wonder at it, *Eſay* 1.2. *Here O Heavens, and give eare O Earth, &c. I have nouriſhed and brought up children, and they have rebelled againſt me*, ſo (in a proportion) is the ſin aggravated in reſpect of men: it is the higheſt ingratitude to returne *hate*, *for love*, *evill for good*.

The eightie ſecond Obſervation in Nature.

SOme fruit-trees are ſlow in bearings fruits, many yeares paſſe ere they beare any conſiderable quantity of fruits; but notwithſtanding the husbandman does not preſently cut them downe, but prunes them, diggs about them, waters, and orders them from yeare to yeare, and waits for their fruits.

This ſhadowes out unto us this *Propoſition*: That

Propoſition ſhadowed. *When men are ſlow in the duties of obedience, God is patient towards them, and in the uſe of all meanes waits for their fruitfulneſſe.*

God is the great Husbandman of his Vineyard the Church, and having many fruit trees in it, he prunes, orders, and gives them convenient culture from yeare to yeare, by his *word*, *ſpirit*, *Miniſters*, *Providences*, *favours*, *frownes*, *Chaſtiſements*, and all meanes, and lookes every one ſhould be fruit-full under all his diſpenſations

ons: And yet ſo it is, that many are unfruitfull, or beare but few, and ſmall fruits; though God expect much, they returne but little, now, notwithſtanding God of his infinite patience tarries and waites upon them for their fruits. Many yeares did the Lord waite for the *fruits of Repentance* from the old world, 1 Pet. 3.20. *The long ſuffering of God waited in the daies of Noah*, And Eſay 30 18. *The Lord will wait that he may be gratious.* He *Plants*, and *waters*, and *prunes*, and *dreſſes* his *fruit-trees*, and then *waits* for their *fruits in their ſeaſons*, Luke 13.7. *Theſe three yeares I come ſeeking fruit on this fig-tree.* God cuts not downe *fruit-trees* ſuddenly for their unfruitfulneſſe, but ſends his *word, and ſpirit*, and cauſeth the *dewes, and raine of Heaven* to fall upon them in manifold *mercies, and Providences*, and then waits for, and expects fruits. God is (as the *Apoſtle* ſaith 2 Pet. 3.9.) *Long ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance.*

This ſhould make us obſerve, and admire the abundant kindneſſe and love of God towards us, that God who is infinite in *power, wiſdome, juſtice*, and abſolute of himſelfe, having no neede at all of his Creatures, and in a moment able to bring to nought whatſoever ſhall oppoſe him, ſhall yet wait upon his Creatures, as if he had ſome need of them, or expected ſome advantage by them, whereas it is for our profit and advantage: he is indulgent towards his Children, bearing with them, Pſ. 103. when they *beare ſome good fruits, he purgeth and pruneth them, that they may bring forth more fruits*, Iohn. 15.5. 1 *Uſe.*

Yea, he is *long ſuffering* towards all, *looking that the riches of his goodneſſe, and forbearance, and long ſuffering ſhould lead them to Repentance*, Rom. 2.4. and make them to bring forth fruits worthy amendment of life.

Hence we ſhould learne to be thus minded on towards another, eſpecially ſuch as are *Miniſters of the Goſpell, Maſters, Governours, Tutours*, they ſhould (herein) *be followers of God as deare children*, Eph. 5.1. though their expectations, and deſires be not anſwered, in the profiting and growth of thoſe under their charge, yet they ſhould not be diſcouraged, but wait ſtill, and *prune*, and *dreſſe, and order* their young plants ſtill, waiting till their profiting appeare, as 2 *Uſe.*

the *Husbandman waiteth for the fruit of the Earth, and hath long patience for it*, James 5.7.

3 *Use.* If God be so patient towards us, and waits on us, shall not wee be content to waite on God? God waiteth for the *fruits of our obedience*, O let us wait for the *performance of his promises:* For they that wait for him shall never be ashamed: that is, they shall obtaine at length above their expectation, *Esay.* 64. 4. *Since the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye seene, O God! besides thee, what he hath prepared for him that waiteth for him.*

The eightie third Observation in Nature.

WIld materiall fruit-trees have no power to engraft themselves, but grow from year to year, according their wild nature, and bring forth sower, and naughty fruits, neither is there any possibility that such Trees should ever be engrafted, and bear good fruits, without the skill, and paines of the Husbandman.

This is another *Similitude* of the state of *Mysticall Fruit-trees*, and shadowes out unto us this *Proposition*: That

Proposition shadowed. *Unregenerate persons (of themselves) cannot come to Christ, nor bring forth one good fruit.*

Naturally every one is dead in sin, and hath no more power to come to Christ, or do one good worke, than a dead Carkase hath to walke, or worke, *Joh.* 6. 44. *No man can come to me except the father which hath sent me draw him.*

The Naturall fruit-tree can as soone graft it selfe as any soule move towards Christ, without the power of the spirit of God: The heart of man by nature hath no other but *corrupt Principles* in it, which all the time of unregeneracy daily grow stronger, and stronger, which are not only altogether indisposed to all that is good, but also oppose it, and contradict the motions of the spirit. As they are alive to all that is evill, so they are dead to holinesse, there is no more power in the soule (by nature) to move towards Christ, than there is in a stone to move upwards of it selfe.

What

What is leſſe than to have *a good thought* of, or towards God? and yet that we have not without the ſpirit, 2 *Cor.* 3. 5. *Not that we are ſufficient of our ſelves to thinke any thing, as of our ſelves, but our ſufficiency is of God.*

This ſhewes us the ſad and wofull eſtate of perſons out of Chriſt, and out of the election of grace, there is no poſſibility of their eſcaping hell, they are as faſt bound in the chaines of naturall corruption, as the *Devils* are in *the Chaines of darkneſſe*, in which they are reſerved unto the Judgment of the great day: ſuch have their Portion in this life, even all the good things they are like to have. Little reaſon then had *David*, (or any of the people of God in their greateſt ſufferings) to envy the proſperity of the wicked: He counted himſelfe fooliſh for ſo doing when he ſaw their end, *Pſalm.* 92. 7. *When the wicked ſpring as the Graſſe, and the Workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever.* 1 *Uſe.*

Here alſo we may ſee the Error of thoſe who hold *free will:* that a naturall man hath power of himſelfe to move and come to Chriſt, this is contrary to the doctrine of Chriſt, and takes away his glory from him, as might be ſhewed at large. 2 *Uſe.*

This is, and will be a continuall ground of love to God (to all eternity) in the hearts of his people, they being drawn to Chriſt, and fixed upon him by faith, it is the ſpirit that hath donne it, we contributed nothing to the worke, but it is an effect of *free Electing love in God*: therefore let us ſhew forth the praiſes of God in a holy, and fruitfull Converſation. for *he that hath begun a good Worke Will perfect it unto the day of Jeſus Chriſt*, Phil. 1. 6. 3 *Uſe.*

The eightie fourth Obſervation in Nature.

Some Fruit trees (if they be not carefully lookt unto will break out, and the ſap will preſſe upwards in ſome few branches only, or chiefely, and leave other branches with little ſap, which grow poorely, and weakly, and ſome die; whereas a well ordered Tree ſhould ſpread, and enlarge it ſelfe in all the Branches.

This *Obſervation* ſhadowes out unto us, That

Some

Propoſition ſhadowed. *Some Chriſtians chiefly purſue ſome particular duties belonging to them, and neglect others.*

Works and actions of ſpirituall fruit-trees may be conſidered as *Branches*, as well as *ſeede*, or *fruits*.

Some perſons (as experience makes too manifeſt) are very carefull, and diligent about *ſome particular duties*, which they carry on from day to day: and its well they do ſo, becauſe *thoſe things they ought to do*: but there are other duties (perhaps equally as convenient, or neceſſary to be done) which are altogether, or very much *neglected*, they ſhoote forth *in ſome branches, but not in all*: they are content to do ſome ſmall, and eaſy things ſutable to their *natures*, and *ends*, while they neglect *great and ſubſtantiall matters*: our Saviour reproves ſuch, *Mat.* 23. 23. *Ye have omitted the weightier matters of the Law, Judgment, mercy and faith, theſe ought ye to have done, and not to leave the other undone*.

Some Chriſtians are all (or moſt) for *publique duties*, and very much neglect the *private*; they heare (it may be) three or foure Sermons on the Lords day (in this place) and often on other days (and they are to be incouraged in frequent hearing the word) but yet many ſuch neglect (or ſlightly performe) *private duties* of *Prayer, meditation, examination of the heart, and particular application of the word*, without which much hearing is to little purpoſe. The *heart* of man is deceitfull, and *Sathan* is deceitfull, and both will be ready enough to perſwade and carry on to *publique duties* all the day (ſeeing they will needs be religious) that ſo they may be hindred of greater ſpirituall advantages, in *neglecting the private duties* aforementioned, which are abſolutely neceſſary to a Chriſtians growth in grace.

Some other Profeſſors are diligent in duties *publique, and private*, in reference to themſelves, but neglect duties in reference to others; as *Exhortation, Reproofe, diſtributing to their neceſſities, viſiting them* ſometimes (eſpecially in their afflictions) herein they faile much: although theſe are the *great and weighty duties of Chriſtians*: for if we faile in the great duties of *love and charity* towards our fellow members, what do we, wher's our Religion? *Pure Religion, and undefiled before God, even the father is this, to viſit the fatherleſſe and widdowes in their afflictions, &c. James* 1. 27.

See what our *Saviour* ſaies of *theſe duties, Matth.* 25. 36. *Magiſtrates* ought not only to *reſtraine, and puniſh* what is to *Gods* diſ-

honour,

honour, but also to *contrive, stand for, and uphold* what is acceptable to him.

Ministers of the Gospell ought not only to preach the Gospell in the *publique congregation*, but also to take all occasions *in private* to exhort, rebuke, instruct, and encourage the people in the things of God, to be *instant in season and out of season*, inquiring how the worke of grace goes on in the hearts of their people, and to *know their state* (which *Paul* so much enquired after, in his owne person, and by others, that he might speak, and write more suitable to their *conditions*) *Phil.* 2. 19. *Col.* 4. 8. how Sathan works, what dispensations they have from God, and to learne experiences from them; studying men, as they study books, by which course they may become wise, and skillfull workmen, and know those waies and workings of *God*, of *Sathan*, of *Grace* and *Corruption*, which otherwise they can never know.

Pastors of congregations have a strict charge, *Acts* 20. 28. *Take heed to all the flock over which the Holy Ghost hath made you Overseers*: Now to *oversee the Church* imports more than only to Preach in publique, that is but a part of their worke: A speciall care should be had of the different state of particular persons.

Use. This should put us upon Examination what works and duties God requires of us in our generall, and particular Callings, that knowing them, we may observe one as well as another, and have respect to *all Gods Commands*. Let us not suffer one duty to justle out another, which is frequent among Christians: Many think if they are still doing what is good, and about the worke of God, they look not so much about them, nor consider what is necessary *besides*, or what is *more necessary* and *profitable*, and so many times neglect *the maine worke*. They let some branches of duties wither, and dye, while the sap and strength of the Tree presseth forth, and spends it selfe in other *branches lesse fruitfull*.

The eightie fifth Obſervation in Nature.

WHile fruit-trees remaine ungrafted, all the labour, and culture, the husbandman can beſtow upon them will not make them bring forth good fruits, though they grow in the beſt place of the Garden, and be watred, pruned, and ordered never ſo well, yet becauſe they are ungrafted, and wild trees, they will beare ſower and noughty fruits.

This is another *Similitude* of the ſtate of ſpirituall fruit-trees, and ſhadowes out unto us this *Propoſition*: That

Propoſition ſhadowed.

While perſons remaine in an unregenerate ſtate, all the meanes of grace is unprofitable to them.

Many make a profeſſion, who yet have nothing of the power of godlineſſe: they attend the Ordinances, they *heare the word, pray*, have *priviledges* among the Saints yet, bring forth no good fruit. *Judgments, Mercies, favours, outward providences, inward workings of the ſpirit by reproofes, counſells, inlightnings, &c.* all is in vaine to them, they cannot receive theſe things nor profit by them, becauſe not engrafted, they reject the word, *Pſal.* 50. 17. *Thou hateſt inſtruction, and caſteſt my words behind thee*; And *Heb.* 4 2. *The word preached did not profit them, not being mixed with faith in them that heard it.*

And as they reject the word, ſo alſo they reſiſt the ſpirit, *Acts* 7.51. *Ye do alwaies reſiſt the Holy Ghoſt; as your fathers did, ſo do yee.* Yea *Judgments, and puniſhments are ineffectuall to them, Eſay* 9. 13. *The people turneth not unto him that ſmiteth them, neither do they ſeeke the Lord of Hoſts, Amos* 4 9. *I have ſmitten you with blaſting, and mildew, &c. yet ye have not returned unto mee, ſaith the Lord: I have ſent among you peſtilence, and ye have not returned unto me.* And *verſ.* 11. *I have overthrowne ſome of you &c. yet ye have not returned unto mee, ſaith the Lord.*

So we ſee all that God doth for, or againſt perſons out of Chriſt, all the meanes of grace is unprofitable to them; they neglect the *mercies of God*, reject the *word, ſpirit, Judgments of God*; and all the

the *reproofes, admonitions, Counsels, Exhortations, and Examples* of his people.

Hence we see the miserable condition of persons out of Christ, seeing *nothing will do good upon them*: would it not be accompted a heavy curse, if the Lands of some men should bring forth nothing but *bryers, thorns, and weeds*, with all the good husbandry that could be bestowed on them, with *raine, sunne, and dewes*, when by the same meanes, other mens grounds are made fruitfull? this *spirituall curse* upon the soules of unregenerate persons is infinitely greater: such (without Repentance) are *nigh unto cursing*, and everlasting burnings, *Heb.* 6. 8. 1 *Use.*

Labour then with all thy might to get this evidence of *Regeneration*, even to *thrive, and profit by the meanes of grace.* 2 *Use.*

The eightie sixt Observation in Nature.

FRuit-trees when they prosper well, and grow in a decent, comly forme, and bring forth much good fruit, as they do profit many, so also hereby they credit the husbandman, they bring some reputation to him who orders them; but if they grow poorely, and bring forth little, they discredit their keeper.

This teacheth us this Lesson: That

Christians by walking holily, and fruitfully, they bring much honour to God, but if otherwise, dishonour. *Proposition shadowed.*

Every one of the people of God that professeth Christ, is as a City upon a hill, as our Saviour said of his disciples, and therefore their waies are seen, and observed by all sorts of persons, so that if they walke wisely, circumspectly, and fruitfully, they bring honour to God, and credit to their profession, *Matth.* 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven*: And againe, 1 *Pet.* 2. 12. *having your conversation honest among the Gentiles &c. they may by your good works which they shall behold glorify God in the day of visitation.*

But if on the contrary professors walke loosely, and negligently, these things reflect upon God, to his dishonour: As *a servant* to

a great perſon, if he behave himſelfe licentiouſly by drunkeneſſe, ſwearing, and the like it reflects (in ſome ſort) upon his Maſter, who keeps ſuch a perſon in his houſe. So it is betweene God and his people: if they walke circumſpectly, in a holy and fruitfull converſation they *glorifie the name of God* to whom they have relation, but if they walke vainely, and looſely, if they walke in *pride, minding earthly things* (the two grand ſins of many profeſſours in our times) ſcraping, and holding together the traſh of the world, as though there were no better things to be had in the waies of *God*, then they cauſe *the name of God to be blaſphemed*, his waies to be ſcandalized, and the generation of his children to be reproached, *the name of God is blaſphemed through you*, *Rom.* 2. 24. *James* 2.7.

1 *Uſe.* Let ſuch as profeſſe Chriſt depart from iniquity, and labour after a *holy and fruitfull converſation*: for *Joh.* 15.8. *Herein is my father glorified that ye bring forth much fruit*.

I verily believe, *God* hath more honour, Religion and the *Goſpell* more credit, by ſome one of his people (meane and deſpiſed, it may be, in the eye of a corrupt mind) than by an hundred others, who yet may have grace to bring them to heaven: therefore let us ſtrive to out go one another in *bringing honour to God by a holy and heavenly converſation*.

The eightie ſeventh Obſervation in Nature.

IF a Grafted tree, and a Wild ungrafted tree grow neere together, both of them ſucking one and the ſame juyce of the Earth, the one converts it into good ſap, and nouriſhment, and conſequently into good and wholſome fruits; the other turnes the ſame juyce of the Earth into ſower, bitter, and it may be (as in ſome kinds) into poyſonous fruits; and this is from the different Formes, and Natures of the Trees.

Propoſition ſhadowed. This ſhadowes out unto us this *Propoſition*: That

The ſame things which are bleſſings to the Godly, are curſes to the wicked, becauſe of their different Principles:

The

The *righteous* and the *wicked* dwell together, they are mixed as the *Wheate* and *Tares*, *Flowers or Weeds* in a *Garden*; and both for the moſt part, are partakers of the ſame outward priviledges, but to them that are in Chriſt, *all things worke together for their good*, Rom. 8. 28. *To the pure all things are pure, but to the unbelieving there is nothing pure*, Tit. 1. 15. A godly man does not only draw ſweetneſſe out of things that are of themſelves ſweet, out of the *Word*, *Ordinances*, *Chriſt*, *and his people*, but alſo even out of things that are *bitter*, as *Croſſes*, *afflictions*, *Temptations*, *Trials*, to him out of the ſtrongeſt comes ſweetneſſe.

But now *a wild ungrafted tree*, a perſon out of Chriſt, he is like the *ſpider* that ſucks poyſon out of the ſweeteſt flowers, the *beſt things* become *evill* to him; *bleſſings* become *curſes*: his *health*, *ſtrength*, *liberty*, *riches*, *honours*, *friends*, *gifts*, *Learning*, *&c.* all theſe become ſnares unto him, he makes uſe of them to his owne hurt, drawes nothing out of them but *ſin*, and *death*. Their *Table becomes a ſnare to them*, *and that which ſhould have beene for their welfare*, *it becomes a* Trap, Pſal. 69. 22.

Yea, all *ſpirituall things* prove for their *greater condemnation*, they *deſpiſe the riches of Gods grace*, *and turne it into wantonneſſe*, Jude 4. and therefore treaſure up unto themſelves wrath againſt the day of wrath; The very *Goſpell* it ſelfe (which is the *power of God to ſalvation*, and the *ſavour of life unto life* to them who are *in Chriſt*) theſe *wild Plants* ſuck no ſweetneſſe out of it, but to them it is *the ſavour of death unto death*, 2 Cor. 2. 16.

Yea, the greateſt Gift that ever was beſtowed on the ſonnes of men, *Jeſus Chriſt* (out of whom the branches ingrafted into him, draw *ſweetneſſe*, *ſap and life*, *marrow and fatneſſe*, *wine and water of life*) he is not ſweete to them, but contrariwiſe an *offence*: *Chriſt crucified is to them a ſtumbling block*, *and fooliſhneſſe*, 1 Cor. 1. 23. *Chriſt*, *his word*, *his Ordinances*, his *people*, his *mercies*, *judgments*, *all his things* are perverted, and abuſed by them.

Hence we may ſee and admire the free diſtinguiſhing love of God towards his owne people, who maketh ſuch a difference betweene them and others; ſo that *all things*, even the *worſt things* are *good* to them, they draw virtue from them: but *all things*, even the *beſt things*, are *evill* to the wicked, they draw poyſon and death out of them. 1 *Uſe.*

Seeing that by reaſon of the *corrupt nature* in the wicked they draw evill out of what is good, and that all things are abuſed by them to their owne deſtructions: this ſhould caution us alwaies to beware of their *Opinions, Judgments, & practiſes:* though they be never ſo eminent in parts, and learning, and bring Scripture to back them, yet ſuſpect all, for they cannot ſee nor diſcerne; their minds and conſciences are defiled, they ſuck not the marrow of truth out of the word, but they *pervert it to their owne deſtruction*, 2 Pet. 1. 16. they draw poyſon, corrupt doctrine out of the pure, and wholſome wells of ſalvation.

Therefore our *Saviour* warned his *diſciples* to *take heede and beware of the leaven of the Phariſees, and Sadduces:* which was their *doctrine*, *Mat.* 16. 6, 12. The word which is as the *Pillar of fire*, and diſcovers to the people of God their way, is but a *darke Cloud* to them, *Exo.* 14. 30. they ſtumble at the *word*, yea at *Chriſt himſelfe*, 1 Pet. 2. 8. *A ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, &c.*

The eightie eighth Obſervation in Nature.

THe beſt fruit-trees have ſome faults, and defects, are ſubject to Cankers, Moſſineſſe, and other diſeaſes, to luxurious growthes: ſome years they beare but few fruits, and many of them ſmall, and perhaps ſpotted, or chapt, or otherwiſe imperfect.

This ſhadowes out unto us this Propoſition. That

Propoſition ſhadowed. *The beſt of Gods Children are guiltie of many ſins and infirmities in their converſations.*

We know there are two Natures continually working and ſtriving in every regenerate perſon, and ſometimes the *fleſh* prevailes very much, and the *graces of the ſpirit* are clouded, and obſcured by it in the *beſt men.*

Moſes ſpake unadviſedly with his lips, *Pſal.* 106 33. *Aaron* made an Idol for the people. *David* fained himſelfe mad, 1 *Sam.* 21. 13. he numbred the people contrary to the minde of God, he committed adultery, and murther, and ſinned in many other reſpects. *Paul and Barnabas* contended together, and parted,

Acts

Acts 13. *Job and Jeremiah* curſed the day of their birth, *Jerem.* 20.14. *Jonah* was very angry without cauſe, Chap.4.1.

We need not multiply particulars, the *Experience* of the people of God makes this too manifeſt, who ſay with *Paul*, *Rom.*7.15. *that which I doe, I allow not, for what I would, that do I not, but what I hate that do* I, *verſ.*19. *The evill which* I *would not that I do*, *Jam.* 3.2. *In many things we offend all.*

The conſideration of this ſhould humble all the people of God, ſeeing we carry about with us a *corrupt Nature*, and can by no meanes be rid of it. 1 *Uſe.*

This ſhould make every one of us watchfull, and circumſpect againſt ſin, and all enemies, for if the talleſt Cedars, and ſtrongeſt Oakes have beene bowed, and brought downe, how ſhall the weake Plant reſiſt, but by drawing continually ſap and ſtrength from the Roote, and walking cloſely with God? 2 *Uſe.*

The conſideration of this Propoſition may be a meanes to ſtay the ſpirit of a weake Chriſtian, who is diſcouraged in looking upon his ſin, and corruption, whatſoever is written, is written for our learning, that we through patience & comfort of the Scriptures might have hope: this is one cauſe why the faults, and ſins of the Saints of old are recorded. 3 *Uſe.*

Take heed of too much admiring the *beſt men*; there is droſſe mixed with their pureſt mettles: It is an error therefore in ſome perſons, who take all for granted that ſome (whom they admire) deliver in their Sermons, or otherwiſe, and that follow their *Judgements* and *Examples* becauſe *theirs*: *Let us try all things and hold faſt that which is good*, 1 *Theſ.*5.2. 4 *Uſe.*

The eightie ninth Obſervation in Nature.

WE ſee materiall fruit-trees that are ungrafted (wild trees) as forward to bring forth their ſower, and naughty fruits, as the grafted trees are to bring forth their good fruits. Crab-trees and others (of the worſt kinds) are as forward (in the ſpring) in bloſſoming, and ſhooting forth, as grafted trees of the beſt kinds.

This

This is another *Similitude* of the ſtate of *ſpirituall fruit-trees*, and ſhadowes out unto us this *Propoſition*, which alſo concurrs with the *word* and *Experience*: That

Propoſition ſhadowed.

Carnall perſons are as forward, and zealous in the waies of ſin, as (uſually) the godly are in the waies of holineſſe.

All people are carried on in thoſe waies that are ſutable to their *Principles*, whether ſpirituall, or carnall: *Papiſts* (& other ſuperſtitious perſons (are as zealous in their waies, as uſually men fearing God are in Gods waies.

The Idolatrous people mentioned, *Jer.* 44. were very *zealous*, and earneſt in worſhiping their falſe gods, inſomuch that when the *Prophet* from *God* told them the danger thereof, and that it would be no leſſe than deſtruction to them if they continued ſo to provoke God, their ſpirits roſe againſt him, they anſwered him boldly, and ſtoutly, with one conſent, *verſ.* 16. 17. *The word that thou haſt ſpoken to us in the name of the Lord, We will not heare it of thee, but wee will doe whatſoever commeth out of our owne mouth, as to burne incenſe to the Queene of heaven, and to powre out drinke offerings unto her, as wee have done, both wee and our fathers, our Kings and our Princes.*

So were the worſhipers of *Baal earneſt and forward* in calling upon their *Idoll*, cutting and lancing themſelves: And the people of *Epheſus*, *Acts* 19. how earneſt were they for upholding their *Diana*? *verſ.* 28. *They were full of wrath, and cryed out, ſaying great is Diana of the Epheſians: and the whole City was full of confuſion, and they ruſhed into the Common place with one conſent, &c.* So *verſ.* 24.

How vehemently earneſt have we ſeene *carnall perſons* for upholding the *booke of Common-prayer, receiving the Lords Supper at Eaſter* &c? Wherein they will not be hindred, an experiment whereof we had lately of ſome groſly ignorant perſons, who were prevented at one place from receiving the *ſacrament of the ſupper* from the hand of a profane Miniſter, they went after him the ſame day, to another place, wading through the waters (which then by reaſon of great raine overflowed the banks) to come to him, out of their blind zeale not knowing what they did.

And

and for all *superstitious customes, feastings, may-games, merry meetings*, and such like: who amongst the godly are more forward, and ready in the *waies of God*, than these kind of persons are in these *waies of sin*?

Now the reason of this is, because the waies of sin are agreeable and *suitable to the Nature of carnall persons*; and Secondly: because *Sathan workes mightily* in the spirits of such persons, to stirre them up, and to carry them on in carnall courses; especially in any thing which hath in it but the least shew of good.

1 *Use.* The consideration of this should make regenerate persons to take shame to themselves; That they who have the *Commands of God, Divine Principles*, the *holy Spirit*, the *glory of God*, the *welfare of others, an eternall inheritance &c.* to carry them on and encourage them, should yet be *no more forward and zealous in the the waies of God, then ungodly ones are in the waies of sin*: O it should humble us greatly that we are so *dull, cold, and formall*, that we have no more *zeale, spirit, and life* in the *pleasant, and holy waies of God*: that we are no more *forward* to bring forth *sweete, wholsome* and *pleasant fruits* to God, than wicked men are to bring forth *poysonous, and deadly fruits*.

It is an intollerable shame to some professors especially, to see them so likewarme, and unactive in the waies of God, when power is in their hand to act for *God*, and his people, they move slowly, and feebly in his cause: wicked men are (commonly) more zealous and active in the service of *Sathan* and their *lusts*, then Gods people are in the service of the *living and true God*.

This is a thing greatly to be bewailed by us.

The ninetieth Observation in Nature.

THere is great difference in the dimensions, or bignesse of fruit-trees: some are very high, and large trees, others but low and small: some are huge, strong trees, others but weake and slender; some growing upon poore barren grounds, they can never attaine that bignesse, as others that grow upon strong fertill grounds: yet the husbandman ordereth, and preservethall of them.

This is another *Similitude* of the state of *Mysticall fruit-trees*, and shadowes out unto us this *Proposition*. That

The conditions of the people of God are much different, yet God careth for them all.

Propoſition ſhadowed. The ſtate of the children of God is very various, whether we conſider them in *Naturall, civill, morall, and ſpirituall* reſpects: ſome are young, ſome old; ſome of weake, ſome of ſtrong conſtitutions of body; ſome but of weake and low naturall parts and abilities of mind, others of eminent gifts and endowments; ſome of poor and meane eſtates, and live much upon contribution, others are rich, and great in the world; ſome are low and weake in grace, *babes* in Chriſt, others are *ſtrong men, fathers, &c.* yet God careth and provideth for them all, his love is towards all. *Rich Abraham* and *poore* Lazarus are both beloved of God: ſome are in great eſteeme and reputation generally among the people (as *Cornelius*) *Acts* 10.22. *A man of good report among all the Nation of the Jewes*; others lie in contempt, and diſhonour: ſome have great meaſures of grace, as the woman of Canaan, *Matth.* 13.28. *O woman great is thy faith*: ſo the Centurion, *Luk.* 7.9. *I have not found ſo great faith, no not in Iſrael*: Others have but a weake faith, *Matth.* 8.26. *O ye of little faith*: So *Matth.* 16.8. *O ye of little faith*: in ſome grace is but as a *graine of Muſtard-ſeede*, in ſome others it is growen *high and ſtrong*: *Steph.n* was a man *full of faith*, Acts 6.5. So Rom. 14.1.

So of *Love* and other graces: ſome have much, others but little: *Simon*, mentioned *Luk.* 7.40. had but a little love to our *Saviour*; but Mary loved much: ſo of *knowledg, zeale, &c.*

We ſee the ſtate of Gods people is very different in all reſpects, yet the care of God is for all: 1 Pet. 5.7. *Caſt all your care upon him, for he careth for you*. And againe; ſpeaking of his *Vineyard the Church*, *Eſay* 27.3. *I the Lord do keepe it, I will water it every moment, leſt any hurt it: I will keepe it night and day*.

Now God *careth for one as well as the another*, becauſe all coſt a like price, the *pretious blood of Chriſt*, and all are *Members of his ſonne*: a man cares for, and cheriſheth all his *Members*; ſo Chriſt.

1 *Uſe.* This is a ground of great Conſolation to all the people of God, though meane in the world, though ſick in body, of low eſteeme, poore in eſtate, though weake in Gifts and graces, yet be not

not diſcouraged at all theſe: for being within the wall, or pale of the *Church*, the orchard, or *Vineyard of God*, he preſerveth them; the ſame skilfull and carefull hand that pruneth, watereth, and ordereth the ſtrongeſt, and greateſt trees, does the ſame (really) to the leaſt: Yea his care is eſpecially to his *weake plants*, becauſe they are moſt liable to hurt, and danger.

Secondly: ſuch as *differ* from their brethren in being more eminent in *Naturall*, *morall* or *ſpirituall* endowments, if they have *many Talents*, let ſuch often conſider who made them to differ, and beware of deſpiſing, or neglecting the *lower Saints*; and *beare with the infirmities of the weake*, *Rom.* 15. 1. and be ready to diſtribute, willing to communicate in *temporals*, and *ſpirituals*, *as good ſtewards of the manifold gifts, and graces of God*, 1 *Pet.* 4. 10. and be therein like unto their heavenly Father, in caring for the *loweſt*, and *meaneſt*. 2 *Uſe.*

The ninetie firſt Obſervation in Nature.

THe husbandman frequently walks among his fruit-trees, and viewes, and conſiders them; he takes notice how it is with particulars: If any of them be weake, and diſeaſed, and thrive not as others, he conſiders the cauſe, and ſets himſelfe to the cure: As it is with them he applyes himſelfe accordingly towards them.

This ſhadowes out unto us: That

True and faithfull Miniſters of the Goſpell do diligently looke into the ſtate of their people, and deale with them accordingly. *Propoſition ſhadowed.*

Miniſters of the Goſpell are imployed by God about his *husbandry*; which is his Church and people, 1 *Cor.* 3. 9. *ye are Gods husbandry*: And the *Apoſtle* ſaies *we are laborers together with God* in this worke.

Now carefull husbandmen are ſtill looking into the *ſtate of their worke*, how it is in this, and that, and the other particular, that ſo they may diligently apply themſelves; ſo doe *faithfull Miniſters* towards their people.

They are alſo *Shepheards*, and it is the duty of *Shepheards* to watch over their *flocks*, and to conſider, and diligently to

obſerve how it is with particular ſheepe, and to apply themſelves accordingly: ſo do true and faithfull Miniſters; according to that in *Prov.* 27. 23. *Be diligent to know the ſtate of thy flockes, and looke well to thy heards:* God gives a very ſtrict charge to Miniſters of the Goſpell, *Acts* 20.28. *Take heede unto your ſelves, and to all the flock over the which the holy Ghoſt hath made you Overſeers, &c.*

To *take heed to the flock*, and to *Overſee it*, implyes *a ſpeciall care* to looke into, and to examine, and conſider the ſtate, and condition of particulars, as well as to have an eye over them in the generall: So the Apoſtle uſeth the ſame word thrice in one Chapter, *Heb.* 13.7. *them that have the Overſight of you:* and *verſ.* 17. *them that have the Overſight of you:* and againe *verſ.* 24. *them that have the Overſight of you*; Though another tranſlation hath it, *them that have the rule over you:* but his ſeemes to carry in it that *Lordly power and dominion* which Chriſt will not allow any of his Miniſters over his people; he hath not ſet them as *Lords over Gods heritage* 1 Pet. 5.3. *But Overſeers, and Examples to the flocke*; which is alſo agreeable to the words of the holy Ghoſt in *Acts* 20.28. *the holy ghoſt hath made them Overſeers:* which carries in it more of *care*, and *labour*, than of *authority* and *rule*; according to that of the *Apoſtle*, 2 *Cor.* 4.5. *Our ſelves your ſervants for Jeſus ſake.*

This is alſo further confirmed by the ſame word which the *Apoſtle* Peter uſeth, 1 Pet. 5.2. *Feede the flocke of God which is among you, taking the Overſight thereof.*

Now certainely *this word* ſo often uſed carries more in it, than *only to Preach the Goſpell*; And this is alſo more confirmed by the Example of the *Apoſtle Paul*, fully ſet forth in many places, who did not only *preach* and *write* to the Churches, but alſo did often enquire, and ſend to *know their ſtate*, yea, he went himſelfe to *particular Churches*, and *families*, and *Perſons*, to whom he had preached to *ſee*, and *conſider*, and *know* how it was with them, 1 *Theſ.* 3. 5. *I could no longer forbeare, I ſent to know your faith, &c.* And when he heard they ſtood faſt in the faith, it was matter of great conſolation to him, and of many thankſgivings unto God on their behalfe, *verſ.* 9. and *Col.* 4.8. *he ſent Tychicus to know their ſtate.*

So

So alſo he *ſent Timothy* for the ſame purpoſe, *Phil.*2. 19. *That I alſo may be of good comfort when I know your ſtate*. He calls upon *Barnabas* to goe with him to viſit poore ſoules, *Acts* 15. 36. *Let us go againe, and viſit our brethren in every City where we have preached the Word of the Lord, and ſee how they doe*.

Yea *Paul* earneſtly prayed for opportunities to performe this duty, he longed to *ſee*, and *conferre* with the Saints to whom he had preached; *Rom.*1. 9, 10, 11. & *Rom.*15. 23, 24 *without ceaſing I make mention alwaies in my Prayers, making requeſt to come unto you, for I long to ſee you, &c.*

Now the Reaſons why Miniſters of the Goſpell ought not only to *preach the Goſpell* but alſo to *conſider*, and *enquire into the ſpirituall ſtates and conditions of their People*: First,

See Mr *Baxſters* exhortations unto this duty; *diſcorſe of true happineſs.p.*320. 321. and Mr *Fener* alſo to ſame purpoſe.

That ſo they may be inſtructed more perfectly in the deepe Myſteries of the kingdome of *God*; they may hereby come to be acquainted with the various methods, waies, and workings of the ſpirit of God in the hearts of his people, & the wiles, & depthes of Sathan; with the nature of grace, and; corruption. *Miniſters ſhould ſtudy men, as they ſtudy books* although they may come to know the generall Nature of theſe things from the *Scriptures, Books*, & their *owne particular experiences*, yet unleſſe they take in *this alſo, to converſe frequently with others, and looke into their ſtates* they can never be ſo able to deale with ſoules as they ſhould be.

Many content themſelves with ſome few particular *Caſes*, and *Inſtances* mentioned in ſcripture concerning *Job*, *David*, *Heman* and ſome others, and ſcarce looke further, meaſuring all others moſt commonly by theſe, as not being (indeed) acquainted with the *various*, and *different dealings* of God with his people.

Secondly: By *looking into the particular ſtate* of their people, they may ſpeake more ſutably, and ſeaſonably to them; when they know their *particular Luſts*, and *corruptions*, *their Temptations*, *Caſes*, *doubts*, *&c.* their *degrees of knowledg*, and other *graces*, they may then apply the word more *properly* and *effectually*, than otherwiſe they can upon all occaſions: As *Phyſitians* when they have enquired into, and know the ſtate of their *Patients*, may adminiſter *Phyſicke* more effectually than otherwiſe they can. So Though *Miniſters* may ſpeake many good things, *generall truthes* according to the Scriptures, yet they may be, and are many times very

very much beſides the *particular caſes* and *preſent concernments* of many, or moſt of their hearers, as not knowing their *particular ſtates*.

1 *Uſe.* By what hath beene ſaid it is manifeſt, that ſome *Miniſters* of the *Goſpell* (even good men) do but the *one* [a] *halfe, or but a part of their Work*; They *preach the Goſpell*, but they *looke not, they enquire not into the ſtate of their people*. To preach the word is not to performe the *Office* of an *Overſeer*; nor to follow the Example of the *Apoſtle* Paul, ſhewed in all thoſe places afore mentioned, who laid out himſelfe with diligence to know the ſtate of the people in every place where he had preached. But many thinke it ſufficient to be diligent *in their ſtudies*, compoſing of Sermons to preach in publique, laying out their time and ſtrength that way, but greatly neglecting *this other duty*, of *enquiring* and *looking into the particular ſtate of ſoules, and applying themſelves thereunto* accordingly.

[a] See *Obſerv.* 84.

I ſpeake it upon knowledge and experience, with griefe of heart and indignation againſt the groſſe neglects of ſome in this matter: who have beene ſo farre from enquiring after the ſtate of others, as that when poore ſoules have come to them to acquaint them with their *doubts* & *feares*, and *troubles of ſpirit*, they have neglected them, and given them a very ſlight anſwere, and ſent them away much more burdned than before, which opportunities they ſhould moſt gladly have imbraced, and have been very tender of *ſuch Wounded, ſick, and weary ſoules*, and have come and ſent often to them, and taken care of them as a Nurſe cheriſheth her Children.

2 *Uſe.* Let us bleſſe God (notwithſtanding ſo many *ſeeke their owne things, and neglect the things of* Jeſus Chriſt, *Phil.* 2. 21) that yet we have ſome *Paul's* & *Timothies* among us, who lay out themſelves *diligently to looke into the particular ſtate of ſoules, and naturally take care for their welfare*.

Theſe are *wiſe*, and *skilfull Phyſitians* of *ſoules*, and know how to apply *ſutable* and *ſeaſonable things* to them; whereas thoſe that neglect *this duty*, are but as *Emperique Phyſitians*, who have but only ſome *few generall notions*, which they apply in all Caſes.

Let ſuch therefore who are diligent in *this Worke*, be encouraged to go on, as *faithfull* and *wiſe ſtewards*, to give every one his *portion*

tion in *due ſeaſon*, and they ſhall (in due time) receive a great Reward, *Lu.* 12.44. even when the cheife *Shepheard* ſhall appeare, they ſhall receive *a Crown of glory that fadeth not away*, 1 Pet. 5. 4.

The ninetie ſecond Obſervation in Nature.

THe husbandman values, and approves moſt of thoſe Trees, and fruits that are moſt for his purpoſe; moſt proper for his deſigne, and end that he hath in his eye: admit his great deſigne be to make wine of the fruits, Cyder, Perry &c. then he likes thoſe beſt, that are fitteſt for that uſe: Or if his deſigne be to tranſport them into other parts for ſale, then he approves moſt of good, hard, laſting fruits &c. He had rather looſe divers trees of other kinds, than one of thoſe which beare fruits ſutable to his great end, and deſigne.

This ſhadowes out unto us: That *God diſcovereth a ſpeciall care of, and love unto thoſe of his people, Whoſe Judgments and waies concurre with his great deſignes in their generation.* *Propoſition ſhadowed.*

In every generation God is carrying on *ſome particular and ſpeciall deſigne* or other; and ſome of his people *help on* the worke more than others, ſome rather *hinder it*: they *preach, and pray, and act againſt it* (through ignorance of it, being darkned with ſome *luſts or worldly intereſts*) Now, though God cannot forſake any of his people, though they oppoſe him, yet they ſhall looſe by it, they ſhall have leſſe of God than others, whoſe *Judgments and waies concurre with God in his deſignes*.

Such of the people of God as are active for, and with God in *his deſignes*, they ſhall have *ſpeciall diſtinguiſhing care, and love* ſhewed towards them, which others who neglect the worke of God, or oppoſe it, ſhall not find. Nay ſuch are in danger, not only of loſſe, but alſo of ſome viſible teſtimonies of Gods diſpleaſure towards them. Such who fall in with Gods ſpeciall *deſigne* in their generation ſhall find *ſpeciall grace* & kindneſſe from God; ſuch diſtinguiſhing love *Daniel* found when he prayed, and labored ſo earneſtly for the reſtoring, and enlargement of the *Church*, then in *Captivity Dan.* 9. which was Gods *great deſigne* then in that generation, he found

found *skill, and wiſdome, and underſtanding*, which others had not: the *care and love of God* was eminently diſcovered towards him, even to a miracle in preſerving him in the *Lyons den*, and an *Angell* was ſent as a meſſenger from God, to tell him he was a man *greatly beloved Chap.* 10.11.

What *ſpeciall care, and love* did God manifeſt towards *Moſes*, who was eminently inſtrumentall for God (in his generation) in gods *deſigne of bringing Iſrael out of Egipt, and carrying them to Canaan*; *Moſes* had *peculiar honour* above others of Gods people, yea, above other *Prophets* in his time, *Numb.* 12. 6, 7, 8. *If there be a Prophet among you, I the Lord will make my ſelfe knowne unto him in a viſion, and will ſpeake unto him in a dreame. My ſervant Moſes is not ſo, who is faithfull in all my houſe, with him will I ſpeake mouth to mouth, even apparently, and not in darke ſpeeches, and the Similitude of the Lord ſhall he behold. Caleb, and Joſhua*, who followed the Lord cloſely, and conſtantly *in his deſigne* (which was the worke of their generation of ſetting *Iſrael* in the promiſed Land) what *diſtinguiſhing reſpect, honour and love* had they above others?

The Lord himſelfe gave a teſtimony of them, that *they wholly followed him*, *Numb.* 32.12. they poſſeſſed that good land, when others (who would not believe nor act for God in the worke of that generation) were cut off.

Other proofes and inſtances might be brought.

Now the reaſons hereof: God gives out diſtinguiſhing mercy to his people that joyne with him in his great worke becauſe thereby they *moſt pleaſe him and honour him*, and give the *greateſt evidence* of their love to him that can be: God will reward the obedience of his people in the *leaſt*, and *loweſt duties*, they ſhall not *kindle a fire on his altar in vaine*, nor give a *Cup of cold water*, nor do the leaſt kindneſſe to any of his people in vaine: but much more when they act with zeale for God in the *higheſt, greateſt duties*, he that herein *ſoweth plentifully* (his labours and diligence) *ſhall reape plentifully*, 2 *Cor.* 9.6.

2 *Uſe.* Seeing this is ſo then let us labour to find out, and underſtand the *deſignes of God in our generation*, that ſo we may joine with him, and helpe to carry on the *Lords worke*: thereby great advantages will ariſe unto us; when through ignorance, or neglect thereof,

or

or oppoſition thereto, we may ſuffer loſſe of what elſe we might have, in the enjoyment of God, or be otherwiſe corrected by him.

Now therefore: what are the *Deſignes of God in this our generation*, for underſtanding whereof we muſt compare *propheſies, and promiſes*, with the *viſible diſpenſations of providence* in the age we live in, and obſerve how the actings of God in the world ſute or anſwere to what he hath foretold, or promiſed ſhould come to paſſe; & alſo inquire & obſerve what the *moſt humble, holy, ſelfedenying Saints* have upon their Spirits, how they ſtand affected; (for God reveales his ſecrets to the *humble*, not to the *proud*, though his own people) And alſo by *frequent, and much converſing with God in walking with him*, this is beſt knowne: ſuch as have *cloſe Communion and fellowſhip* with the father, and with the ſonne, in the ſpirit, ſhall certainly know much more of his *mind, of his waies and deſignes*, than others of his people who (through ſome unmortified corruptions) walke at a diſtance from him.

Of this ſee Mr Tillinghaſt: Generation worke. p. 45. 46.

But to touch breifly what we have grounds to believe is Gods *great deſigne* which he is now carrying on (more eſpecially in this generation) it is; *the enlargment of the Kingdome of his ſonne Jeſus Chriſt; the ſetting up Chriſt as King over the Nations more glorioufly than ever heretofore*; according to many *promiſes*, *Eſay*. 2. 11. *The Lord alone ſhall be exalted in that day, and Chap.* 24. 23. *Zach.* 14. 9. *The Lord ſhall be King over all the Earth, &c.*

Now in order hereunto many other *propheſies, and promiſes* muſt be fulfilled; as thoſe concerning the *propagation of the Goſpell, and a great increaſe of the Gentile Saints* (*together with the comming in of the Jewes*) *Eſay* 60 3, 4, 5, *&c.* *The abundance of the Nations ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee*, and many other places: Alſo *union, and oneneſſe of ſpirit* among the people of God, to ſerve him with one conſent, *Zeph.* 3. 9. *pulling downe of high and lofty things*, *Eſay* 2. 11, 12. *&c.* The *haughtineſſe of men ſhall be bowed downe, and the Lord alone ſhall be exalted in that day.* *Eſtabliſhment of Juſtice*, *Eſay* 60. 18. *I will make thine Officers peace, and thine Exactours righteouſneſſe.* 5. *Pouring out of greater meaſures of the ſpirit*, *Joel* 2. 28. whereby will be *more, and clearer diſcoveries of Goſpell truths*, *Eſay* 30. 26. *The light of the Moone ſhall be as the light of the ſunne, and the light of the ſunne ſeven-fold.*

1.

2.

3.

4.

So that the *exaltation of Chriſt, and the enlargment of his Church and Kingdome*, being *Gods great deſigne* in this age, it concernes every one of his people to labour together with God in this glorious worke: ſuch as are *ſincerely*, and *zealouſly* active herein, ſhall find *ſpeciall diſtinguiſhing love from God*.

Now every one of Gods people will be ready to thinke, and ſay, they are for *this deſigne*, it is their daily prayer that the *Kingdome of Chriſt* may be increaſed: but notwithſtanding, certaine it is, that many *even of Gods owne people* afford God but little, or no helpe herein, but rather hinder, and oppoſe the worke (really, and indeed) through the darkneſſe of their Iudgments about it: (though in ſome reſpects they thinke they advance it) for ſuch as give no encouragement to *perſons and things, waies, and meanes*, little, and low in their eyes, which yet God hath choſen, whereby to carry on *his deſignes*, but rather deſpiſe them, diſtaſt, and ſpeake againſt them, ſuch may be ſaid to *hinder the worke* (for he that oppoſeth the *meanes*, oppoſeth alſo the *End*) And this indeede is done through the prevailing of *ſelfe love*, and *worldly intereſts* which dimme their ſight. ſuch have not yet learned that great Goſpell leſſon of *denying all for Chriſt*, they have but a ſmall meaſure of the ſpirit that *Moſes*, *Iohn Baptiſt*, *and Paul* had, who could be content to lay downe their owne *eſteeme*, and *intereſts* at the feete of Chriſt, and be willing to *decreaſe* ſo that Chriſt might increaſe, by *any waies or meanes* that he ſhall chuſe, perſons and things, which are neglected, and deſpiſed, not only by carnall men, but alſo by the *carnall part of ſpirituall men*. But ſuch ſhall have *fewer manifeſtations of the love of God* than others of his people that concurre with him: they ſhall not *ſee*, nor *know ſo much of the mind of God, nor find their hearts ſo refreſhed, and enlarged* in communion with God, nor find ſo much *eſteeme, and love* from his people as thoſe that *cloſe with God in his great deſignes*.

Numb. 11. 29.
Iohn 3. 30.
Phil. 1. 16. 17. 18.

The

The ninetie third Obſervation in Nature.

WHen the husbandman intends to plant a very large Orchard, out of rough unmanured grounds (like a Wilderneſſe) full of buſhes and wild trees where never was any before: when he reſolves, and ſets on ſuch a huge and vaſt Plantation: ſuch a great worke is not preſently effected but by length of time; perhaps he may be many yeares about it.

This ſhadowes out unto us this *Propoſition*: That

God is a long time in calling the Gentiles, and implanting them into Chriſt, according to his purpoſe and promiſes. *Propoſition ſhadowed.*

All the people of the world are either *Jewes* or *Gentiles*; under theſe two all Nations are comprehended, As we ſee *Rom.* 3. 9, 19. *We have proved both Jewes, & Gentiles, that they are all under ſin, v.* 19. *That all the World may become guilty before God.*

Formerly the *Jewes* only were the people of God, the *Gentiles* were ſtrangers to God, and without God in the world, wholly overſpread with *Idolatrie*, as we ſee *Rom.* 1. But in due time *this Wilderneſſe* was made the *Garden of the Lord.*

God the great husbandman of his *Orchard the Church*, began to plant the vaſt, waſt grounds, the *wilderneſſe of the Idolatrous Nations, the Gentiles*, above *ſixteene hundred yeares* agoe, and is ſtill about it, and will at length finiſh it, and performe all his purpoſe, and pleaſures towards them.

The *time when he began* this *great plantation* was *in our Saviours daies*, who gave light to the *Gentiles* that ſate in darkneſſe; but eſpecially after his *Reſurrection*, and *Aſcenſion*, he ſet his husbandmen (the *Apoſtles and Diſciples*) on worke, *Matth.* 28. 19. *Goe teach all Nations, and Mark.* 13. 10. *the Goſpell muſt be publiſhed among all Nations.*

The Lord told *Ananias*, that *Paul* was *a choſen Veſſell unto him to beare his name before the Gentiles. Act.* 9. 15. And *Paul* himſelfe afterwards gloried in this, in that he was imployed about *this worke* of being inſtrumentall in this great plantation (which now God was about, having newly begun it) of *implanting* or *ingrafting* the

Gentiles into *Chriſt*, the *true Vine*, and *Olive tree*: *In as much as I am the Apoſtle of the Gentiles, I magnifie mine office*, *Rom.* 11. 13. He rejoyced greatly to foreſee by faith, ſuch a *huge and vaſt Orchard* (conſiſting of many millions of goodly fruit-trees that were to be planted in it) which would bring forth abundance of good fruits to the husbandman) ſo did *Peter* alſo (and many with him) rejoyce at it, *Acts* 10. 45. *They were aſtoniſhed, becauſe that on the Gentiles alſo was powred out the gift of the Holy Ghoſt.* and *Acts* 11. 18. *They glorified God ſaying, then hath God alſo to the Gentiles granted repentance unto life.*

They ſaw this wonderfull *great plantation* begun, and cut out of the *Waſt, and barren Wilderneſſe of the* Gentiles, and they rejoyced in it, and helped to carry it on: *Paul planted a large peece of ground*, and God *watered it*, and gave the *increaſe*: for he tells us, *Rom.* 15. 19. *from Jeruſalem round about unto Illyricum he fully preached the Goſpell of Chriſt*: he (*through the power of the Word and ſpirit*) made *wild trees, barren, unfruit-full trees*, to be *engrafted, fruitfull trees*: The *Goſpell* (containing the unſearchable riches of Chriſt) which he preached among the *Gentiles*, became an *ingrafted word* in their hearts, and ſprang and grew up, and brought forth fruit as he tels us *Col.* 1. 6. *The Goſpell which is come unto you, as it is in all the world, and bringeth forth fruits, as it doth alſo in you ſince the day ye heard of it.*

Now here were great and glorious beginnings, and proceedings for many yeares together, in the *Apoſtles* and *Primitive times*, but afterwards the, worke went on more ſlowly, when *Antichriſt* was revealed he that did let, being taken out of the way (that is the *Emperour* who had his ſeate in *Rome*, being removed to *Germany*) when the *Pope*, and the whole *Hierachy of Rome* had gotten head and ſtrength, and credit in the world, then they greatly hindred the worke, though it hath beene carried on ever ſince, yet much more *ſlowly* than at the beginning: After a time there aroſe many, and great enemies againſt the *Church*, and every where perſecuted the Saints: The *Beaſt out of the bottomleſſe Pit*, the *red Dragon*, the *Beaſt with ſeven heads and ten hornes*. The *Beaſt with two hornes like the Lamb*; the *Whore of Babylon*, the *Beaſt with the falſe Prophet*, &c. theſe enemies of the Church hindred (as much as in them lay) the propagation of the *Goſpell*. As

formerly

formerly enemies hindred the building of the *Materiall Temple*, ſo have they ever ſince hindred the building of the *ſpirituall Temple*: or (according to the *Similitude*) the *great Plantation of the husbandman*. It is *a very great Orchard*, there is *much work* to be done in it, and about it, and *many, and powerfull enemies* are againſt it, therefore the husbandman is *long about it*: It is ſo large, that it reacheth to the *ends of the earth*: over *every kindred, and Tongue, and People, and Nation, Rev.*5.9. And as it is *large*, ſo there is *much worke*, and but *little help*; Matth. 9.37. *The harveſt truly is great, and the Laborers but few.*

There is herein a ground of *exceeding great gladneſſe and rejoycing*, ſeeing that God (the great and ſkilfull husbandman) hath undertaken this worke, of Planting ſo large an *Orchard*, or *Garden* for himſelfe, over *all Nations*; though there have beene but *ſlow proceedings* in the worke, for a long time, yet the proceedings have beene ſure: God, & his people have been at worke ever ſince, they began it unto this day; and we have *Propheſies*, & *Promiſes* that it ſhall go on unto perfection, yea, and *more ſpeedily too, in theſe latter daies*, than in former times, *Eſay* 60.3,4.5, &c. *Lift up thine eyes round about and ſee, all they gather themſelves together, they come to thee, the abundance of the ſea* (or *Nations*) *ſhall be converted unto thee, the forces of the gentiles ſhall come to thee.* They ſhall flie as *doves to their windowes verſ.*8. 1 *Uſe.*

Yea here is a ground of *rejoycing* indeede, when we conſider the *exceeding largneſſe of this Orchard*, which ſhall take in, not only the *wilderneſſe of the Gentiles*, but alſo, his *old, decayed forſaken Orchard*, the *Nation of the Jewes*, the husbandman will joyne them to it, and Graffe them (theſe decayed, broken, withered Branches) in againe, and their comming in ſhall be as *life from the dead*, *Rom.* 11.15. it ſhall be a mighty advantage to the *whole Church* in all parts: here will be a wonderfull, *beautifull, large Orchard*, let us caſt our eyes *above*, as well as *below*, and looke upon that part now already tranſplanted into *heaven*, as well as that *upon Earth*, and withall conſider it with its *increaſe*, that it is daily *growing larger and larger*, *Zach.* 2.11. *Many Nations ſhall be joyned to the Lord in that day*, what day? even *when the Lord ſhall inherit Judah, his portion, in the holy Land, and ſhall chuſe Jeruſalem againe.* Here is a *Propheſy* of the comming in both of the *Jewes and Gentiles* about

bout one time, which will greatly inlarge the Church, and is a ground of *great rejoycing* to all the people of God.

2 *Use.* Seeing God is *a long time in calling of the Gentiles*, this should stirre up the people of God in *this Nation*, and other Nations (who are called) unto *continuall praises unto him*, for that he hath done the worke *already* for us: many other parts of the world are *yet in darkneſſe*, they are *yet* as the *wilderneſſe*, *wild trees, and unmanured*, not *yet* within the compaſſe of this *pleaſant Orchard*, we might have beene in their caſe.

3 *Use.* Thirdly: Seeing the *Worke is great*, and God hath beene *a long time* about it, and is yet going on, let all that can, *helpe forward the worke*, God is able to do all works which he wills by his owne immediate hand, but he is pleaſed to uſe *Inſtruments* therein: The *great husbandman, hath ſubhusbandmen, underworkmen* in his *great Plantation*, All his people are required to put to their hand for the enlargement of the *kingdome of Chriſt*, by their *Prayers, exhortations, reproffes, inſtructions, admonitions, Examples* &c. according to the *gifts, & Talents* they have received. Eſpecially now *in this generation* ſeeing God by his *providentiall diſpenſations* cals aloud for it, having given his people (1) *freedome and liberty* in all places, and great encouragements in the worke of the Lord, which in former ages they have not had: It is the duty not only of *Paſtors, and Officers* of particular congregations, but of *all believers* to labour to enlarge the *kingdome of Ieſus Chriſt*, and to be faithfull, diligent laborers in the Lords *Vineyard*. This is the Lords *great deſigne*, and the *very worke of this generation*, in a particular reſpect, whoſo *hinders*, or *neglects it* (even of Gods owne people) ſhall ſuffer for it; who ſo faithfully acts in it, ſhall meete with ſpeciall manifeſtations of the Love of God towards them.

But this is no *liberty* for any people, under the pretence of *new revelations* from God, and a light within to go about teaching things contrary to his *word*, and *revealed will*, and to condemne all *Churches*, and *Congregations*, *perſons & things*, though never ſo holy, that are not of *their way*, and caſt into *their mould*.

The

The ninetie fourth Obſervation in Nature.

THe husbandman does not much ſtand upon the outward forme of his Orchards and Gardens, to have them all juſt of one faſhon, and ſhape, either round, or long, or ſquare, or otherwiſe: He having divers Orchards, and gardens, they are ſome of one forme, and ſome of another, as ſome are larger than others, ſo ſome are of one cut, or ſhape, and ſome of another, he accompts it not neceſſary that they be all Uniforme; but ſo the inward forme be good, ſo the trees have good Natures, and properties, bringing forth good fruits, thats it he values, its all in all.

This ſhadowes out unto us this *Propoſition*: That

Externall Uniformity in the Churches of Chriſt, is of ſmall accompt with him, in reſpect of Unity and ſpirituall worſhip. *Propoſition ſhadowed.*

Severall congregations, or Churches of Chriſt (having the *ſpirit of Chriſt, faith, love, unity of doctrine, and ordinances*) may have *divers formes, and waies of outward adminiſtrations*, and every Church is to be left to its owne liberty therein, and not to be injoyned ſuch or ſuch *Formes, Methods, and waies of proceedings* in the worſhip of God, or in the *diſcipline and goverment* of the particular Churches.

For now in the time of the *New Teſtament*, the worſhip of God conſiſteth not in *Externals* (neither are they commanded) as heretofore under the old adminiſtrations of the law: But our Saviour tels us, *John* 4.23. *The houre commeth and now is, when the true worſhipers, ſhall worſhip the father in ſpirit, and in truth.* Many in the *Apoſtles* time had vaine, and needleſſe diſputations, about *meat and drink*, and *obſervation of daies*, and ſuch like, *Rom.* 14.1, 3, 5, 10, 13, &c. he tels them, *verſ.* 17. *The Kingdome of God is not meat, and drinke* (it conſiſteth not in any externall thing) *but it is righteouſneſſe, peace, and joy in the holy Ghoſt.*

So that he leaves them to the uſing or not uſing of ſuch *outward things* to their owne pleaſures, being of an *indifferent Nature*: *verſ.* 5. *let every man be fully perſwaded in his owne mind.*

Now

Now ſo it is, in reſpect of *Externall Uniformity* in Churches, the worſhip of God being *Now ſpirituall*, he leaves the *externall part of it* unto the choice and pleaſure of his people, to concurre in *one way* or *Externall forme*; or to *vary*, as they judg meete, and convenient (every particular Church among themſelves) in reſpect of *time*, *b place*, *manner and forme*, and would not have his people to fall out, and differ about tything *Mynt*, *Aniſe*, *Cummin*, (petty and indifferent things) while they neglect the *weighty*, and *great matters of the Law*; *unity*, *and ſpirituall worſhip*.

The *Apoſtle Paul* ſharply reproves the *Corinthians* for ſtanding ſo much upon *Men*, *Names*, *Titles*, 1 *Cor.* 1. 12. *One ſaies*, *I am of Paul*, *another*, *I am of Apollo*, *another of Cephas*, *another of Chriſt*, even as many in our daies they ſtick in the *outſide*, *in Names*, *and Formes*, *Lutherans*, *Calviniſts*, ſome are for the *Epiſcopall way*, ſome for the *Preſbiterian*, ſome for the *Independent*, ſome for the *Rebaptized way*, ſome reject all theſe (as the b *Quakers*) & ſay their's is the way: So that may we not ſay as the *Apoſtle* ſaid 1 *Cor.* 3. 3. *Are ye not carnall? for whereas there is among you envying, and ſtrife and diviſions, are ye not carnall and walke as men?* In as much as they differ about *Names*, *and Formes*, and neglect, and breake *love*, *and unity*, they are herein, *carnall*, though there may be *truth of grace* in, and among them, yet in *this thing* they are *weake*, they are carnall: this is knowing and approving of men, *after the fleſh* which the *Apoſtle Paul* allowes not, 2 *Cor.* 5. 16.

I ſuppoſe it may be ſaid of this, or that *Forme of worſhip* as *Paul* ſaies of *Circumciſion*, 1 *Cor.* 7. 19. *Circumciſion is nothing and uncircumciſion is nothing*, *but keeping the Commandments of God*, and *Gal.* 6. 15. *In Chriſt Jeſus*, *neither circumciſion availeth any thing*, *nor uncircumciſion*, *but a New creature*, neither this or that *forme*, *or externall way of worſhip* availeth any thing, but *faith*, *love*, *& ſpirituall worſhip*: *righteouſneſſe*, *peace*, *and joy in the holy Ghoſt*: an *intereſt in Chriſt*, *regeneration*, *or becoming a new Creature*, *unity and love with*,

b As for *one day in ſeven* to be dedicated to God in worſhip, that is the morall part of the fourth commandment and was changed from the ſeventh to the firſt day of the weeke, by Chriſt himſelfe, and obſerved by his Apoſtles and Diſciples.

b Theſe people proceede further in cenſuring others then ever any did; for they judge and condemne not only the Formes, & outward adminiſtrations of all Churches: but alſo the whole ſpirituall ſtate, & conditiō of all perſons that are not of their way, and that ſuddenly, and raſhly, without knowledg of the perſons; contrary both to Scripture and Reaſon; crying up a dimme Naturall light within, and neglecting the true light of the word and ſpirit of God; who not trying the ſpirits whether they be of God or not, they (in many things) put darkneſſe for light and light for darkneſſe.

with, and towards one another, walking with God, in fellowship with the father, and with his sonne Jesus Christ in spirituall worship: these are the things that God requires of his people. Not but that God cals for the service, and worship of the *outward man*, and *some Externall formes, and waies* in his *spirituall worship*, as well as *inward worship*: but he ties not his people to *one way*, or *forme*, as men would do, and stand for, and make divisions amoung the Churches about it: which God no where requires in his word; and as for *Examples* in the *Apostles times*, they vary in every Church, as occasions required: ther's no *one forme (only)* established.

As for that Command, 1 *Cor* 14.40. *Let all things be done decently and in Order*, the meaning is not that the *worship of God in his Ordinances*, or practises in all Churches should be all in one *manner, way, or forme*, but that they should observe *Order* among themselves, in every *particular Church, or congregation*: As in *Cities and Townes Corporate*, though their *Customes differ* one from another, yet there is *Order in, and among themselves*, in each particular place.

The *Apostle* tels us, *Acts* 10.34,35. *That in every Nation, he that feareth God, and worketh righteousnesse, is accepted with him*: Now in *many, or severall Nations*, there are *many and severall waies and formes*, in and about the worship of God, in the administrations of the *Ordinances of Christ*, & yet all are accepted of *God*, when the worship is *in spirit, and in truth*.

Bodily exercise profiteth little: 1 *Tim.* 4.8. any thing whatsoever wherein the body is exercised is of little, or small accompt, in respect of *spirituall worship*: it is the acting of the *spirit, soule exercise*, that God looks after and stands upon: he values but little *bodily exercise*, any thing whatsoever that is *externall*, in his worship.

Now the reason why God stands not upon *externals* in his worship (or the *same customes, and orders* among all the Saints) is because he is *a spirit*, and spirituall worship is sutable unto him, let it be clothed with *this or that forme*, it is accepted if it be *in sincerity and truth*: Secondly, because Christ hath set his people *free from the yokes of bondage*, *Gal* 5.1. Not only from *Circumcision*, and *legall Ceremonies and formes*, but also from all other *Rules and precepts of men*, which his word hath not laid downe.

It is true indeede: *in time of the Law* for 2000 yeares together, the Church was under *formes*, and *ſet præſcript Rules for the exterʋ nall part of worſhip*, but when *Chriſt* came he ſet his people *free*, not only from *ſin* (as before his comming in the fleſh) but alſo from all thoſe *Methods*, and *Formes*, *Rites*, and *Ceremonies*, commanded by *Moſes* from the mouth of God, *Ephe.* 2. 15. *He aboliſhed the Law of Commandments, contained in Ordinances*, that is, the old *externall adminiſtrations about the worſhip of God*, that ſo all his people, as well *Gentiles* (now) as *Jewes*, might worſhip God *in ſpirit and in truth*, but no more in *this*, or *that externall forme*, and no other: And accordingly the Church of Chriſt hath beene at liberty in reſpect of *formes*, in the *Apoſtles, and primitive times*, and for many ages together afterwards, untill of latter times *externall Uniformitie* was earneſtly preſſed in the Churches, which *Luther* and other Good men oppoſed.

The *Eſſence of the Kingdome of God* is not any *externall thing* but *righteouſneſſe, peace, and joy in the holy Ghoſt, faith, love, holineſſe, walking with God: in theſe things*.

1 *Vſe.* From what hath beene ſaid we may conclude; That to ſtand for *Uniformity, or oneneſſe* in the *externall part of the Worſhip of God in the Ordinances, or Government of Churches*, and for want thereof to breake off *unity, love, and Communion with the people of God*, it is of the *fleſh*, and not of the *ſpirit*: This hath beene, and is the great ſin and miſtake, even of many of the people of God, the ground of whoſe differences lies in ſuch *externall things, circumſtances, and formes*, as the word hath not *determined*, or *preſcribed* to be either ſo, or ſo; though men would be thought to prove their opinions (in particular things) as to the *forme of worſhip and Church Government*, by the Scriptures.

The Godly of the *Epiſcopall*, and *Presbyterian* Judgment, the *Independent*, and *Rebaptized Churches*, and others differing from them, *what* do they differ about? Not the *Eſſentials of Religion, or Worſhip*, but meerely in *Ceremonies, formes, and Externall things*, which are not clearely held forth neither in the *Doctrine of the Goſpell*, nor in any conſtant *practiſe of the Saints*. For we cannot find in all the *Acts of the Apoſtles, or primitive Chriſtians*, any conſtant *Methods and Formes* in the *worſhip of God*, or in *Goverment of Churches*, but they varied in the *formes*, and *externall Acts*, as occaſion was offered.

Paul

Paul preached ſometimes on the *Jewes Sabbath*, ſometimes on the *firſt day*; yea (as occaſion was) *every day*; and ſometimes *in the night*; ſometimes he prayed and taught *in the houſe*, ſometimes *in a ſhip*, ſometimes *by a* River *ſide*, ſometimes *in a Temple*: To the *Iewes* he became as a *Jew*, to the *Greeks* as a *Greeke*, to the *ſtrong* as *ſtrong*, to the *weake*, as *weake*, he became *all things* to *all*, that he might *winne ſome*: he ſtood not upon *externall formes in worſhip*, but upon the *ſubſtance*, and *Eſſence of it*, which is *ſpirituall*.

Our *Saviour Chriſt* ſometimes he *prayed long* (*all night*) ſometimes he was *breife*, ſometimes he *ſtood*, and lift up his eyes to heaven, ſometimes *being proſtrate on the ground*: ſometimes he taught *in the Temple*, ſometimes *in a private houſe*, ſometimes *in a ſhip*, ſometimes *on the ſhore*, ſometimes *ſtanding*, ſometimes *ſitting*: The *diſciples of John* they *faſted often*, but *Chriſts Diſciples* tooke more *liberty in the uſe of the Creatures*; *Chriſt* adminiſtred the *Sacrament of the ſupper in the evening*, *Paul at midnight* ſome *in the Morning*, others *at noone*; ſome Churches receive it *ſitting*, others *kneeling*, ſome take the *Elements from the Miniſters hand*, others *ſit about the table*, *and take the bread and wine themſelves*: ſome partake of this Ordinance *every Weeke*, others *every moneth*, ſome *twice in a moneth*, others *twice in the yeare* or as oft as they pleaſe.

And as there is a liberty in the Churches to *vary* (and no *Uniformity in theſe Ordinances*, ſo alſo the Cuſtomes have beene *various* in reſpect *of Baptiſme*; ſome Churches *Baptize* with *dipping*, others by *ſprinkling*; ſome Churches *Baptize infants of believing Parents*; others, *only thoſe perſons who can give an accompt of their faith*; and hence now ariſeth *the great controverſie*, and contention amongſt *brethren*, who fall out by the way, and break *peace*, *love*, *and Communion* one with another about the *ſhadow*, the *ſigne*, the *forme*, though both have and hold the *ſubſtance*: Many Members of both Churches are *Baptized with the holy Ghoſt and with fire*, *as John* 1.5. are *baptized into one body by the ſpirit*, 1 *Cor.* 12. 13. yea, and have beene baptized with *water* alſo, though there be not a *Uniformity* in their practiſe: perhaps the difference will prove (when throughly underſtood) but *a circumſtantiall difference* and doubtleſſe no ſufficient ground to breake off *Communion amongſt the Members of Chriſt*.

Surely *Jeſus Chriſt* will not take it well at their hands, who refuſe *Communion and fellowſhip* with thoſe with whom he himſelfe delights to have *Communion*, and who are aſhamed to call them *brethren* whom Chriſt himſelfe is not aſhamed to call *brethren*, Heb. 2. 11. All believers are brethren, not by a *conformity* (*or Uniformity*) *in any Ceremony* or *externall obſervation*, but by *faith in Chriſt*.

All have the priviledge to be the *ſonnes and daughters of God who believe on his name*, John 1. 12. all are the *Children of God by faith in Chriſt Jeſus*, *John* 3. 26.

Now therefore: for men to refuſe, or neglect *Communion and fellowſhip* with their *fellow Members*, and *brethren*, for want of *Uniformity* in a *Ceremony*, in the *ſigne*, though they have the *ſubſtance*, is it not *carnall*, do not ſuch *walke as men?*

2 *Uſe.* Let us maintaine *unity*, *love*, *and fellowſhip* with all the Godly, though they differ from us in *Judgment* or *practiſe* in the *way and manner of adminiſtrations* in the *worſhip of God*, or particular *practiſes in Government*: for the *ground of the Churches Unity* is not *Uniformity* in any *externall things*, but it is their having all but *one head*.

The *Apoſtle* moſt earneſtly beſeecheth them to maintaine *Unity* upon a *ſevenfold ground*, but in them all not a word of *Uniformity*, Epheſ. 4. 4. *There is one body, and one ſpirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptiſme; one God and father of all, who is above all, and through all, and in you all*: Here we ſee, 1. *All believers*, though *multitudes of Members* yet are but *one body*. 2. That *one body*, hath but *one ſpirit*, As one ſoule animates and ſets on worke all the Members of the Naturall body, ſo does this one ſpirit in the *myſticall body*. 3. There is alſo *one hope*: All believers have an expectation of the enjoyment of *God* in glory for ever. 4. They have all *one Lord*; are fellow ſervants under *one Lord Jeſus Chriſt*. 5. So alſo have they but *one faith*, believers in all ages of the world have but *one faith*, in the ſame *God* and Saviour. 6. They have but *one Baptiſme*, not *baptiſme* of the *ſigne*, but of the *ſubſtance*; all believers are baptized with the *baptiſme of the ſpirit*, *Iewes*, *and Gentiles* in all ages; 1 *Cor.* 12. 13. *By one ſpirit we are all baptiſed into one body, whether we be Jewes or Greeks.* 7. Believers have but *one God and Father*, they are all *borne of God*, are *brethren in the Lord*, *ſonnes and daughters* alike to the *Lord Almighty*, *Heires* together of *one Inheritance and Kingdome*.

So

So then, Here are *ſtrong bonds of Unity*, and *love*, among the Saints, though *Uniformity in outward things*, be wanting (heres no mention at all of *Uniformity*) though they differ in their opinions, in *waies and formes of worſhip*, and *Government*, yet being all *one body*, having all *one ſpirit, one hope, one* Lord, *one faith*, *one baptiſme*, *one God and Father*, theſe are ſufficient grounds of their *Union*, *and love*, one with, and to another: Theſe are the things that God ſtands upon, having *Unity here* in *theſe things* whereby they worſhip him *in ſpirit and truth*, though they vary in many *externall parts of worſhip* and *outward adminiſtrations*, they are diſpenſed withall as we ſee, *Rom.* 14. 18. *he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men*, and *verſ.* 3. *God hath received him, or approved of him.*

Let not men therefore diſowne their brethren, for differing from them in the *forme*, in *outward adminiſtrations* of *worſhip or Govern ment*: when yet they *worſhip the Father in Spirit and in Truth*: which if they doe, it is from the *carnall part*, and to be mortified.

The ninetie fifth Obſervation in Nature.

THe Husbandman often makes a hedg, or fence, about his Orchard, and Garden, with wild plants, unfruitfull trees, or ſuch as beare naughty, unpleaſant fruits: as Crabtrees, Thornes, Bryers, Okes, Aſhes, Elmes, or any ſuch like, which ſerve well for a mound, or fence, about his fruitfull Trees, and preſerve them from anoyances, and hurts, that elſe they are ſubject unto by Cattle, and otherwiſe in many reſpects.

This ſhadowes out unto us: That

God (many times) makes uſe of wicked, and unregenerate perſons for the preſervation and good of his owne Children. Propoſition ſhadowed.

Many *Kings*, *and Magiſtrates* though wicked, and carnall, have beene ſet up for the defence of the Godly: very many carnall perſons though they have but only *generall convictions*, a *forme of Godlineſſe*, *common* Gifts, *and graces*, yet they owne the true Religion, and the profeſſors of it: notwithſtanding they have no

no true, nor cordiall love to either: God makes such as an outward *common fence* against the breakings in of *Tyrannicall*, and *savage persons*, who might otherwise *anoy* the *Church of God*. Yea, many *Morall persons* are not only a meanes of defence *to the Godly*, but they are also *helpers*, many waies, by their *Gifts, and Talents, and outward good things* which God hath given them.

The spirit of God doth *convince the world of unregenerate persons* upon this Accompt, even for the *good of his owne people*, giving to them some *common light, and graces*, and apprehensions of the things of God, that so he may take off their fierceneſſe, and bitterneſſe that otherwiſe would naturally break out against the *Godly*; and not only so, but that also they may be helpfull, and profitable to his owne people.

Pharaoh was convinced that God was with *Ioseph*, and so became his freind: yea, and to all his brethren, and his fathers house, and preserved them, and nouriſhed them with the beſt things of the Land of *Egypt*, *Gen.* 40. *Laban* entertained, and preserved *Iacob* above 20 yeares together, *Gen.* 29. *&c. Pharaohs daughter* nouriſhed *Moses*, & the whole *Court* was his freind many yeares. *King Nebuchadnezzar*, was convinced that God was with *Daniel*, & preserved, and promoted *Daniel*; so did *Belshazzar* And *King Darius* afterwards: *Dan.* 6. 3. *Shadrach*, *Meshach, and Abednego* were not only *preserved*, but *advanced* in the *Province* of *Babylon* by *King Nabuchadnezzer* a heathen king.

There is abundant *Experience* of *this truth*, in all ages, especially in these times of the Gospell; multitudes having *common convictions* of the *things of God*, and entertaining the *forme of Godlineſſe*, though they want the *power*. They generally (if they have power) preserve the *people of God*, and *Religion*, from *overthrowes*, and *destructions*, which otherwiſe *Tyrants*, and *barbarous enemies* would bring upon them: Yea, and God makes them many waies *usefull, and helpfull* to his people, by their *Gifts*, and *Common graces*, in *Naturall, and Morall things*.

Use. This discovers the *speciall care*, and *love* of God, the *power*, *Wisdome*, & *goodneſſe of God* towards his *owne people*: who maketh even their *enemies* to become *freinds* to them: *Enemies* indeed, in their *Principles*, & *Natures*, but *freinds* through the overruling power of God. The *World*, & all the *creatures* in it, are ruled, & ordered for the good of

the

the people of God: *All things are yours* (saith the *Apostle*) 1 Co. 3. 21. 22. *the world, life, death, things present, & things to come, all are yours.* God *useth, overruleth* and *ordereth all things*, for the advantage of them that feare him.

The ninetie sixth Observation in Nature.

THe Husbandman in Ordering of his fruit-trees observes the seasons: some works are to be done at such a time of the yeare: The spring is the season for Grafting, the sommer for Inoculating, Autumne, and winter for Transplanting, pruning and other workes, he carefully observes the seasons for particular works.

This shadowes out unto us this *Proposition:* That *God in his infinite Wisdome, and goodnesse observes the fittest times, in all his dispensations towards his people.* *Proposition shadowed.*

The great husbandman of his *Vineyard, and Garden enclosed,* as he gives discretion to men to order their works of husbandry, doth with infinite more wisdome, order his owne husbandry in respect of the *matter, manner,* and *seasons* of his worke: When he *correcteth* his people, as he does it *in measure* so also *in season*; when it is most likely to prevaile, and take effect, and when his spirit *reproves* the soule, it is alwaies *in season*. *Esay* 28. 26. *Ier.* 30. 11.

When he speakes to *comfort,* and refresh the soule, it is in season, *Esay* 50. 4. *That I should know how to speake a word in season to him that is weary*: he gives his Cordials *seasonably*. He is a God of Iudgment and Wisdome, and *he waits to be gratious*, *Esay* 30. 18. He taries the *time*, stayes till the *fittest time*, waites for the *oportunity*, the *season* to give in a mercy: when it may be with most advantage to his owne glory, and the good of his people.

As God staies till *the fittest time* for the punishment of wicked men (when he may do it most to the glory of his *Iustice*) so also in the dispensations of *grace* and *mercy* to his people. God tarries till men have filled up the measure of their sin: Gen. 15. 16. *The iniquity of the Amorites is not yet full.* And God *indures with much long suffering, the vessels of wrath fitted to destruction, Rom.* 9. 22. so also he *waits* till his people be *fitted* for such, or such a mercy as he intends to give, till some *corruption* be more mortified and subdued, and till *grace* have attained more strength, till *grace* have

have beene tryed, and thereby beene improved, and increaſed: when the ſoule is *prepared*, and the *ſeaſon* come, then alſo the mercy will come: *Hab.* 2. 3. *it will ſurely come it will not tarry*: *Iſraels* deliverance out of *Egypt* (as a type of other mercies and deliverances to the Church, and people of God in after ages) it was at an *appointed time*, and *fitteſt time*, when the people were beſt prepared for ſuch a diſpenſation, *Exod.* 12. 41. *the ſelfe ſame day it came to paſſe*. So alſo God dealeth with others of his people, according to that of the *Prophet*, *Pſalm.* 102. 13. *Thou ſhalt ariſe and have mercy upon Syon; for the time to favour her, yea the ſet time is come*.

God obſerves the *fitteſt time*, the *ſeaſon*, in his diſpenſations towards his people, that thereby he may lay a ground for the advantage of his owne glory; for the clearer manifeſtation of his glorious *Attributes*, *Mercy*, *Juſtice*, *wiſdome*, *power*, *goodneſſe*, *&c.* And ſecondly, becauſe hereby wee are the more clearely convinced of what is done, and are more taken, more affected with it, it makes the deeper impreſſion, is ſet on the more ſtrongly, and a mercy *in ſeaſon* ingages the heart more firmely, and fully, than otherwiſe it would do: *Peter* was not delivered out of Priſon at firſt, ſo ſoone as the Church prayed for him, but God choſe a *peculiar ſeaſon*, even the very night before *Herod* intended to bring him forth to execution, *Acts* 12. God made *Hanna* to wait long for a mercy, yea God himſelfe waited to be gratious to her, at the *fitteſt time*, when ſhe was in extraordinary bitterne of ſpirit, God gave her her hearts deſire; a Child of many Prayers, and ſo of many mercies.

1 *Uſe.* Hence we ſhould learne to magnify the riches of the *wiſdome*, *and grace of God* towards us, who not only beſtowes good things upon us but his care is alſo to give them in the *fitteſt time*.

2 *Uſe.* Doth God waite on us to diſpenſe mercies, for our beſt advantage, and ſhall not we waite on God, ſhall not we be content to tarry the *Lords leaſure*, which is alwaies the *fitteſt time*, for the fulfilling of his *promiſes*, and our *prayers*, as the *Prophet* encourageth us: *Pſalm.* 27. 14. *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart: wait I ſay on the Lord.*

3 *Uſe.* Is God *ſeaſonable* in all his diſpenſations towards us, let us then labour to be *ſeaſonable* in bringing forth fruit unto him, and one towards another: It is true, we ſhould beare good fruits continually;

nually: but yet there are ſome *eſpeciall times*, ſome *ſeaſons*, *opportunities* which are *advantages* in our actings for God, our ſelves, and others; theſe a Chriſtian ſhould *watch for*, and wiſely manage.

The ninetie ſeventh Obſervation in Nature.

THe Roote of a tree communicates, and gives up ſap to all the Branches, one as well as another, to the ſmaleſt as well as to the greateſt: the leaſt branch, or Twig upon the Tree, yea the leaſt bud upon the leaſt branch, hath as conſtant, and reall a ſupply of ſap from the roote, as the greateſt bough or branch upon the Tree.

This ſhadowes out unto us: That *Jeſus Chriſt gives forth as conſtant a ſupply of all grace to the meaneſt of his people, as to thoſe who are moſt eminent.* Propoſition ſhadowed.

Chriſt takes care of all his people, he will not looſe or neglect the leaſt member: *John* 17.12. *Thoſe that thou gaveſt me I have kept, and none of them is loſt. He praies for them all*, Iohn 17. 21. *That they all may be one, as thou father art in me and I in thee &c.*

He provides *milke for babes*, as well as *ſtrong meate* for ſuch as are *better growne*, 1 *Cor.* 3.2. And chargeth *Peter* againe and againe, (as he would ſhew his love to him) to feede his *Lambs and his Sheepe*, *John* 21.15,16,17. He gives a charge to all that they take heed *that they offend not, nor deſpiſe one of his little ones*, *Matth.* 18.10. He is the good and carefull *Shepheard*, that takes care of *all his ſheep, and feeds them*, Iohn 10. *He carries the Lambs in his boſome, and gently leadeth ſuch as are young*, *Eſay* 40.11. *not one of his little ones ſhall periſh*, *Matth.* 18. 14. And as he writs unto the *elder and ſtronger Chriſtians*, the *fathers*, and *young men*: ſo alſo to his *little Children*, 1 *John* 2. 12, 13. &c. He takes care *of all*, and communicates grace, and ſupplyes *to all*, to the *meaneſt*, and *weakeſt*, as well as the *ſtrongeſt*: Yea, and rewards all that ſhew good will, (though the ſmaleſt kindneſſe) to the *leaſt of his Members*, as if they had donne it to himſelfe, *Matth.* 25.40. *Verily I ſay unto you,*

in as much as ye have done it unto the leaſt of theſe my brethren, yee have done it unto me.

1 *Uſe.* This magnifies the riches, of the free grace and love of *Jeſus Chriſt* towards his people: who though he be exalted on high, and ſet at the right hand of God, *farre above all Principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in the world to come*, Ephe. 1. 21. yet he remembers his people, even every one of them: as well the *leaſt and meaneſt*, as the *ſtrongeſt and moſt eminent of them*: as well the *Lambs, little Children, and babes*, as *ſtrong men*, and *fathers*; and communicates of his fulneſſe, *grace for grace*, as well to one, as to another (in their meaſure) as really as the *Roote does ſap to all the branches, ſmall and great.*

2 *Uſe.* This is a ground of ſtrong and laſting conſolation to all *weake believers* who are ſtill under doubts, and feares by reaſon of their *weakneſſe*: let ſuch know, and conſider, that Chriſt upholds them, though they are but *ſmall, and weake twigs, or branches*, being united to the *ſtock*, or *Roote*, the ſame nouriſhes them, and gives up (by his ſpirit) ſure, and conſtant ſupplies of ſap, and life unto them, whereby they live and grow and beare fruit (ſome more ſome leſſe) as really as the *greateſt branches*: His love is to one, as well as to another, all were purchaſed at *one*, and the *ſame rate even with his owne blood.*

The ninetie eighth Obſervation in Nature.

Some Fruit-trees are profitable for one purpoſe, and ſome for another, their fruits being of ſeverall kinds, ſome are uſefull one way, and ſome another, ſome are fitteſt for Cider, others to bake, or to be prepared ſeverall waies for the Table, others are eaten of themſelves, without any preparation; ſome are fit for foode, ſome for Phyſick, ſome for Cordials: all are good, and profitable in their kinds, according to their ſeverall uſes.

Propoſition ſhadowed. This ſhadowes out unto us this *Propoſition*: That

The people of God bring glory to him, profit, and edification to the body of Chriſt, in divers reſpects, according to the diverſity of the Gifts, Graces

Graces, and Operations of the ſpirit of God in them.

This is manifeſt from *Scripture*, and continuall *Experience*. Believers having ſeverall *Gifts* and *endowments* in *Nature*, and *grace*, are imployed, and ſet on worke by God in their generations according as he hath fitted them for their ſeverall works: For as the Members in the *Naturall body* have not all one, and the ſame *Office*, ſo neither the *Myſticall body*, *Rom.* 12. 6. *Having then Gifts, differing according to the grace that is given to us, whether prophecie, let us prophecie according to the proportion of faith verſ.* 7. *Or Miniſtry, let us wait on our Miniſtring, or he that teacheth, on teaching, or he that exhorteth on exhortation &c. As every man hath received the gift, ſo Miniſter the ſame one to another, as good ſtewards of the manifold grace of God; Let him do it as of the ability which God giveth, that God in all may things be glorified through Jeſus Chriſt*, 1 Pet. 4. 10, 11. What ever his *gifts*, or *abilities*, be, *weake* or *ſtrong*, *meane* or *eminent*, they are his *Talents* (or one at leaſt) which muſt not be hid, but uſed, and imployed, for the glory of God, and profit of himſelfe and others.

As among the *Members of the body*, the *leaſt*, and *meaneſt* is uſefull, and profitable to the body: *And the eye cannot ſay unto the hand, I have no neede of thee: nor againe the head to the feete, I have no need of you*: but *ſuch as ſeeme to be moſt feeble, are neceſſary*, 1 Cor. 12. 21, 22. ſo in the body of Chriſt and alſo in the *politicall body*, the *Common-wealth*, the laboring *husbandman*, and the meaneſt *Tradeſman* are neceſſary, and their labours, and induſtries, in ſeverall and various waies, are all, as (really in their meaſure) conducing to the upholding, and advantaging of a Nation, as thoſe in the *higheſt imployments*.

The *Apoſtle* ſhewes this truth very largely, 1 *Cor.* 12. 4, 5, 6. *&c. There are diverſities of Gifts, diverſities of adminiſtrations, diverſities of operations by the ſame ſpirit, verſ.* 8. *To one is given the Word of wiſdome, to another the Word of Knowledg, to another faith, to another the gifts of Healing, to another the working of Miracles, to another Prophecie, to another diſcerning of ſpirits, to another divers Tongues, to another the interpretation of tongues. All theſe Worketh that one and the ſelfe ſame ſpirit, dividing to every man ſeverally as he will.*

Seldome, or never is it ſeene that any one man is *eminent* in all the *faculties of the mind*, in all *gifts and graces*, but if he *excell in one*, he is *defective* in *another*. If his *gift* lie in *ſolidity of Iudgment*, and *underſtanding*, it may be he is *defective* in his *utterance*, or *ready making* out, what he conceives, and apprehends, wherein ſome others *excell*, that come ſhort of him in *Iudgment*: one man excells in *quickneſſe of apprehenſions*, another in ſoundneſſe of *Iudgment*, another in the *gift of memory*, another in a *facile*, and *ready expreſſion*. One is eminent in the grace of *faith*, another in *love*, another in *humility*, another in *patience*, another in *zeale*: One man hath skill in one *ſcience*, another man in another; One in this *Art*, or *Trade*, another in ſome other.

As the *Members in the Naturall body* have ſeverall formes, and *ſeverall uſes and offices*, ſo is it in the *Myſticall body* the *Church*, and alſo in the *ſtate*, or *Common Wealth*, that in various, and ſeverall reſpects, all might bring Glory to God and benefits one to another.

The conſideration of this ſhould make us to admire the wonderfull *wiſdome of God*, in ſo ordering, and diſpoſing of things, that one perſon might be helpfull and profitable to another, every one uſefull in his place, and calling, by their ſeverall *gifts*, *graces*, *actings* and *operations*, of *ſeverall natures and degrees*, among themſelves, and one with another; that all ſhould conduce, and worke together (though in ſeverall waies, and reſpects) to bring glory to God, and profit, and edification each to other. 1 *Uſe.*

This alſo ſhould teach *Governours* (and all who have any charge over others) to obſerve, and find out, what the *Gift*, and *qualification* is, of thoſe over whom they have any charge, that ſo accordingly they may *deſigne* them, and *diſpoſe* of them; this is their duty, and their wiſdome. And it is every ones duty in reference to *himſelfe* before he enter upon any *Calling*, or courſe of life) to conſider wherein cheifey *his gift* lies, that accordingly he may apply himſelfe: For ſeeing the ſpirit of God *divides to every man gifts and qualifications ſeverally as he will*, 1 Cor. 12. 11. it is our duty to *row with the ſtreame*, and *ſaile with the wind*; we ſhall make the *ſpeedier and better progreſſe*. And for want of this many men diſhonour *themſelves* & their *Callings*, & *God* moſt of all, by entring upon thoſe *waies*, and *Works* for which they are no way fit, as wanting 2 *Uſe.*

ting a *Gift* to that purpoſe, it lying in ſome other reſpect, which they ought to have ſearched out and improved, that ſo they might have brought thereby more *glory to God*, and more *profit* to the *body of Chriſt*.

And further in this *Propoſition* as in a glaſſe, we may ſee the *folly, and pride* of ſome men, who being *eminent in ſome Gifts*, or *endowments*, and thereby alſo (it may be) anſwerably profitable, in *Church or Commonwealth*, upon occaſion of which they *deſpiſe others*, who are their inferious in *ſuch gifts*: but know O vaine man, that thoſe others may excell thee in ſome other *Gifts*, and may bring *glory to God*, and *benefit to the body of Chriſt* as much another way by their *fervent prayers, ſpirituall ſpeeches and conferences, holy and humble walking, diligent improvement of Gifts, Talents, advantages* which God hath put into their hands. And therefore Chriſtians ſhould walke *humbly*, though never ſo *eminent in qualifications*, even upon this conſideration as well as others, that though they excell their brethren in theſe, and theſe things, yet thoſe their brethren may go beyond them in *other gifts*, and be profitable as much, or more than themſelves another way, according to what God hath given them. 3 *Uſe.*

The ninetie ninth Obſervation in Nature.

All the winter long there is ſap abiding in the tree, and continually riſing (a) *up from the Roote, to preſerve the tree in life, againſt all anoyances, by the aire, extracting out the ſap, or by dry, cold winds, froſts, mildewes, blaſting or the like, that els would deſtroy the tree.* *Of this ſee at large, 100, 101, &c.*

This ſhadowes out unto us: That

There is a continuall ſecret ſupply of ſtrength from Chriſt, to every believer, in time of deſertion, and temptation, to preſerve from totall falling away. *Propoſition ſhadowed.*

The Lord hath foretold his people that *through many tribulations, they muſt enter into the kingdome of God*, and hereafter in heaven it ſhall be ſaid of them *theſe are they that came out of great tribulations*: They muſt goe through many *tryals*, and *temptations* in this world, yea ſome of them go through *fiery tryals*, very

ſharpe,

sharpe, hot, terrible temptations both in reference to the *outward*, and *inward man*, when not only *all creatures* seeme to be against them, but even *God himselfe* also; God sometimes hides his face, and answers not, yea seems as an enemie, and yet in all these *deepe (a) waters*, and *floods* that runne over them, they are preserved from *drowning*, their head is above water, yea, and a *secret hand underneath* upholds them from sinking: God bids all his redeemed ones take notice of this *Esay.* 43. 2. *feare not, for I have redeemed thee, I have called thee by thy name, thou art mine: when thou passest through the waters, I will be with the, and through the Rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt, &c.*

Psal. 69. 2 *Lam.* 3. 54. *Waters flowed over mine head: then I said I am cut off.*

David was in great distresse, when he said *I am forgotten as a dead man out of minde, I am like a broken vessell*, *Psal.* 31. 12. yet helpe was neerer then he was aware of, which he afterwards perceived, and acknowledged, *v.* 22. *I said in my haste, I am cut off from before thine eyes, nevertheless thou heardest the voice of my supplications.*

In the *winter of desertion*, and *distresse* of soule, when the *sunne is clouded*, yea, and gone a farre off too, as to the soules apprehension, when a poore creature can perceive no motions of the spirit, nor workings of any grace, when theres no *buds* nor *blossoms*, no *leaves* nor *fruits*, to be perceived upon the tree, no signe of life, no *sunshine* nor *showers*, no *dewes*, no *refreshing*, but contrariwise, *Clouds* and *darknesse* round about, *cold boysterous winds, sharp, hard frosts, stormes of snow*, and *haile*, all discouragements, deadnesse, hardnesse of heart *all kinds of temptations*, from within, and without, yet *even then* there are *secret supports*, from and by the hand of Christ he is there present, and oversees all, and manages all for the good of the poore soule, for otherwise the spirit would faile, it could not be able to beare up under the weight of these temptations.

1 *Use.* *Psal.* 69 2.

The consideration of this may be a *Cordiall*, to poore distressed soules, when they *sinke* and *stick fast in the deepe mire where there is no standing*, when they are fallen into deepe waters where the floods runne over them. Let them know and consider, that the thoughts of God towards them are not as their thoughts: They sometimes say, or are ready to say, and think as the distressed Church did, *Esay* 49 14. *The Lord hath forsaken me; and my Lord hath forgotten me.*

But

But what are their thoughts of God (in the meane time) towards such poore discouraged soules, his thoughts are thoughts of love, even the most tender love; passing the love of the most tender Mothers towards their deare Children: *Esay* 49. 13. *Can a woman forget her sucking child that she should not have compassion on the sonne of her womb yea, they may forget, yet will I not forget thee.* Though God withhold sometimes the *evidence of his love* from his people, yet his love changeth not, though he seeme to *cast downe*, and *overthrow* yet he doth *secretly uphold*.

1 *Use.* Therefore let such of his people that *walke in darknesse, and have no light, trust in the name of the Lord and stay themselves upon their God, Esay* 50. 10. and in the use of all good meanes waite for deliverance, for as God giveth now *a sure and secret support* in, and under the affliction, so he will give (in his time) *a full deliverance*; that his people may praise him.

The hundred Observation in Nature.

FRuit-trees give forth their fruits as freely to the poore, as to the Rich, they naturally beare as much and as good fruit in the poore mans Garden, or Orchard as in the rich mans: They are (all one) as free, and liberall to the poore, as to the Rich, and greatest persons.

Hence we may learne: That

True Christians doe communicate of their good things, as freely to the poore as to the Rich.

There are *Rules*, and *commands* to use, and improve our *Talents* of all good things for the *good of all*, *Poore and* Rich: but especially to give out, and distribute to the *Poore*, and *meaner sort*: and more especially to those that are *Godly*, *Gal.* 6. 10. *Do good unto all, but especially to the houshold of faith*, 1 *Tim.* 6. 18 *Be ready to distribute, willing to communicate*, *Heb.* 13. 16. *To do good, & communicate forget not.*

This is a just *Reproofe* unto those who call themselves Christians (and it may be are so) and yet have *little regard to the* Poore, *and meaner sort of persons* who live amongst them, in any the *good things they communicate*: Many of the *greater sort of persons* (Professors and others) are free in their *Gifts*, and *benefits* one towards another, frequently *inviting*, and *feasting* one another, but few, or none of the *Poore*, or *meaner ranke of Christians*, are the better for all such expences; directly contrary to the *Rule*, and *command* of our blessed *Saviour* (as though they had never heard of any such thing)

1 *Use.*

thing) where he ſaies plainely: *Luk.* 14.12. *When thou makeſt a dinner or a ſupper, call not thy rich neighbours, and freinds leaſt they bid thee againe, and a recompenſe be made thee, but call the poore, &c. and thou ſhalt be recompenſed at the reſurrection of the juſt.*

Though this place be not ſo to be taken, as though the *rich* might not be invited, yet it is much more ſtrong for the *poore*; But how far are many *Rich Profeſſors* from walking by *this rule*, or the *Example of Job Chap.* 31 17. who tels us he *eat not his Morſſels alone; but the poore had part with him:* and this was a ground of comfort to him in his greateſt troubles? What will ſuch perſons anſwere our bleſſed Lord at the laſt day, when he tels them, ye were aſhamed of me in my *poore Members*, ye owned them not, yee invited and entertained one another freely, and frequently, but my poore brethren were not amongſt you; although ye knew your Maſters will *in this thing*, yet ye did it not, but walked contrary to it?

2 *Uſe.* This is for the honour & comfort of thoſe who communicate of their good things as well (or much rather) to the *poore*, and *meaneſt Members of Jeſus Chriſt*, as to the *Rich*, And according to the Example of Chriſt, owne them for *brethren*; To theſe he will ſay, *come ye bleſſed Children of my father, inherit the kingdome; for in as much as ye ſhewed kindneſſe to theſe my brethren, ye did it unto me, Mat.* 24 34.

Thus have I (through the aſſiſtance of God) performed my promiſe, to make up what was formerly publiſhed, an 100 *Obſervations in Nature*, with *Similitudes*; together with their improvement to ſpirituall uſes.

I have many more in my *Nurſery*; but moſt are yet in the *ſeede*, or *Bud*, which when they are growen up, and enlarged (as theſe) into a *Body*, and *Branches*, I ſhall (if the Lord pleaſe) communicate them alſo; that others (if they will but receive them, & be content to have them planted in their owne *Gardens*) may partake of their *Fruits*; ſuch *Fruits* as the *Apoſtle* ſpeakes of *Gal.* 5. and *Col.* 1.6. And it is my deſire, and ſupplication to the great *husbandman* that he will engraft every *truth* into our hearts, and cauſe it to grow, and thrive (by the *Sunſhine*, and *Raine of heaven*) and to bring forth *much good fruit*, unto himſelfe: *pleaſant*, & *ſavory fruits*, ſuch as he loveth, and will *eat* of, that his ſoule may bleſſe us: yea, & whereof we our ſelves may alſo *feede*, not only *here* but to *all Eternity*.

FINIS.